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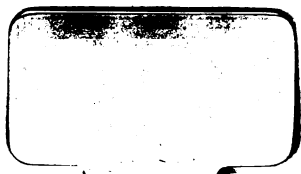
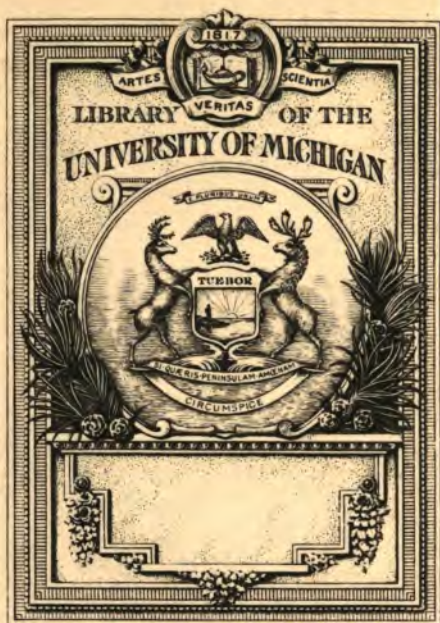
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PROCEEDINGS OF THE SECOND ANNIVERSARY  
OF THE  
UNIVERSITY CONVOCATION  
OF THE  
STATE OF NEW YORK.

Held August 1st, 2d and 3d, 1865.

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# PROCEEDINGS

OF THE

SECOND ANNIVERSARY

OF THE

*new York (Stat.)*

# UNIVERSITY CONVOCATION

OF THE

## STATE OF NEW YORK,

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ALBANY:

CHARLES VAN BENTHUYSEN & SONS, PRINTERS.

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## ERRATA.

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The following errors and omissions have been observed in the Proceedings of the University Convocation:

Page 11. Insert in the 28th line, after the word "that," the words "*Sallust's Cataline and*" either Sallust's Jugurthine War, &c.

Page 15. After 9th line, insert "*Canandaigua Academy, Principal, Noah T. Clarke.*"

Page 24, foot note. For "*Crutylus*," read "*Cratylus*."

Page 26. Insert in 25th line, after the word "sprung," the phrase "*is the special work*," and omit the same in the 26th line.

Page 27. In 31st line, for "*Romanic*," read "*Romance*;" and in the foot note, for "*Grimni's*," read "*Grimm's*."

Page 37. In 37th line, for "*apoclosis*," read "*apodosis*."

# I. THE UNIVERSITY CONVOCATION OF THE STATE OF NEW YORK.

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MINUTES OF THE SECOND ANNIVERSARY, HELD AUGUST 1st, 2d & 3d, 1865.

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THE sessions of the Second Anniversary of the University Convocation of the State of New York, were held in the Assembly Chamber of the Capitol in the city of Albany, commencing on Tuesday, August 1st, 1865, at 10 o'clock A. M., and closing on Thursday, August 3d, at 12 o'clock M.

After a brief introductory address by Chancellor PRUYN, Rev. Regent LUCKEY led the Convocation in the use of the Lord's Prayer, and pronounced the apostolic benediction.

On motion of Secretary WOOLWORTH, Principal J. DORMAN STEELE, of Newark Union Free School, was appointed Assistant Secretary.

A delegation of the New York State Teachers' Association, consisting of Dr. T. S. LAMBERT, of Peekskill; Principal M. S. CONVERSE, of Elmira; Vice-President EDWARD DANFORTH, of Troy, and Corresponding Secretary JAMES CRUIKSHANK, LL. D., of Albany, presented their credentials and were declared entitled to seats as members of the Convocation.

The Executive Committee previously appointed by the CHANCELLOR, and having in charge the arrangements of the present Convocation, consisted of President HICKOK, of Union College, (in place of Professor KENDRICK, of Rochester University, absent); Professor UPSON, of Hamilton College; Professor GILLESPIE, of Union College; Principal FLACK, of Hudson River Institute, (vice Principal MASON, of Albany Academy absent); Principal McVICAR, of Brockport Collegiate Institute; Principal WILLIAMS, of Ithaca Academy, and Secretary WOOLWORTH.

President HICKOK, in behalf of the Executive Committee, reported the following partial

## ORDER OF EXERCISES.

Sessions (except the first) 9 A. M. to 1 P. M.; 3½ to 5½ P. M.; 8 P. M. Joint sessions, morning and evening; Sectional sessions, each afternoon.

TUESDAY, AUGUST 1.

10 A. M. Opening of the Convocation.

10¼ A. M. Papers on Classical Training, by Prof. BENJAMIN STANTON, of Union College; Prof. P. J. WILLIAMS, of Brockport Collegiate Institute.

12 M. The Internal Organization of Academies, by Principal M. McVICAR, of Brockport Collegiate Institute.

12½ P. M. The Requisites of Admission to Colleges, by Principal S. G. WILLIAMS, of Ithaca Academy.

1 P. M. Recess.

COLLEGE SECTION.

3½ P. M. Discussion on the requisites for admission to College, entire session.

ACADEMY SECTION.

3½ P. M. Discussion on same subject as College Section until 4½ P. M.

4½ P. M. English Grammar, by Principal C. S. HALSEY, of Macedon Academy.

5 P. M. Instruction of Teachers' Classes, by Principal M. WEED, of Middlebury Academy.

5½ P. M. Recess.

8 P. M. Female Education, by President A. W. COWLES, of Elmira Female College.

The venerable Vice-Chancellor, GULIAN C. VERPLANCK, LL. D., the senior member of the Board of Regents, took the chair by invitation of Chancellor PRUYN.

Prof. P. J. WILLIAMS, of Brockport Collegiate Institute, read a paper on the method of Teaching the Classics, illustrated by an elaborate analytical diagram, and by references to sections of Xenophon's Anabasis, copies of which had been printed and distributed among the members.

Prof. BENJAMIN STANTON, of Union College, followed with a paper on the importance of a better preparation in Greek and Latin for admission to College, (Rev. Regent LUCKEY in the chair.)

Principal McVICAR, of Brockport Collegiate Institute, read a paper on the Internal Organization of Academies.

## AFTERNOON SESSION—3½ o'clock.

A paper by Principal S. G. WILLIAMS, of Ithaca Academy, on the Requisites for Admission to College, was read at the opening of the session. The leading views therein presented were recapitulated in the form of the following resolutions, which were submitted for the action of the Convocation.

1. *Resolved*, That it is desirable that the standard of requirements for admission to the colleges of our State should be definite and uniform.

2. *Resolved*, That this Convocation recommend to the colleges to adopt as such uniform requirements, the following studies or their full equivalent, viz.: in Latin, after the necessary introductory study and Latin grammar, five books of Cæsar, six books of the *Æneid*, Sallust's *Catiline*, and seven orations of Cicero, with Arnold's Latin Prose Composition to the Passive Voice; in Greek, the proper introductory study, Greek grammar, the prose of Jacob's Greek Reader to Mythology, three books of the *Anabasis*, and one book of Homer; in mathematics, arithmetic and algebra as taught in some of the higher text books on these subjects, geometry to the measurement of volume, and plane trigonometry; rhetoric; and in natural science, natural philosophy, chemistry to metals, and geology.

3. *Resolved*, That the examinations for admission to college should be held on the same day or days at not less than three places in the State, to be designated by the Board of Regents; that the examinations should be chiefly in writing from printed lists of questions, which lists should be the same in all the boards for any year; that the examiners should recognize three grades of scholarship among the candidates admitted, the first grade to embrace those who answer correctly at least eighty per cent. in value of the questions proposed, the second grade, those who answer at least sixty-five per cent. in value of the questions; that the certificate of examination should bear on its face the grade of scholarship displayed by the person holding it, and the name of the academy at which he was prepared, with the name of its principal; and that this certificate should admit its holder to any college in the State, subject, always, to such conditions with regard to moral character as the several colleges may see fit to impose.

4. *Resolved*, That where a student is unable to attend the regular examination, the faculty of any college should, in their discretion, after a special examination, admit him to the recitations of the lowest class, but not matriculate him, until he procures at the next regular examination, the requisite certificate of proficiency.

The Convocation then resolved itself into college and academy sections.

## COLLEGE SECTION.

The College Section met in the Senate Chamber, Vice-Chancellor VERPLANCK in the chair, and D. J. PRATT, acting secretary of the Convocation, serving as clerk.

The subject of the requisites for admission to college was called up, on motion of President FISHER, of Hamilton College, and was discussed at length by President FISHER and Professors AVERY and UPSON, of Hamilton College; President HICKOK and Professors GILLESPIE and STANTON, of Union College; Chancellor FERRIS, of



the University of the city of New York; Professor GALLUP, of Madison University; the Vice-Chancellor, and Secretary WOOLWORTH.

The following resolutions, expressing the sense of the section upon a portion of the requisites, were adopted without dissent:

On motion of Professor GILLESPIE,

*Resolved*, That it is desirable that there should be uniformity in the requirements for admission to the colleges here represented.

*Resolved*, That the requirement in Mathematics should be algebra to equations of the second degree, and plane geometry.

On motion of Chancellor FERRIS,

*Resolved*, That the requirement in Greek should be three books of Xenophon's Anabasis; one book of Homer's Iliad, with Prosody.

The College Section then adjourned to meet to-morrow afternoon at three and one-half o'clock.

#### ACADEMY SECTION.

The Academy Section remained in the Assembly Chamber, Chancellor PRUYN presiding, and assistant secretary J. D. STEELE officiating as clerk.

On motion of Principal FLACK, of Hudson River Institute, the resolutions introduced in connection with the paper of Principal WILLIAMS, were called up for discussion. The first resolution, urging uniformity in college requirements for admission, was discussed (Rev. Regent PARKS in the chair) by Principals A. FLACK, N. W. BENEDICT, J. S. GARDNER, J. E. KING, J. WILSON, S. G. WILLIAMS and J. D. STEELE, Dr. J. B. THOMSON, Rev. Regent LUCKEY, Professor S. T. FROST and Dr. WOOLWORTH. The resolution was then adopted.

The second resolution, recommending as such requisites a specified list of studies, was discussed by Principals M. McVICAR, N. W. BENEDICT, J. S. GARDNER, C. W. BENNETT, and M. P. CAVERT, Superintendent V. M. RICE, Secretary WOOLWORTH and Chancellor PRUYN. After having engrossed the remainder of the time allotted to the discussion, as well as the hour assigned to the reading of papers by Principals HALSEY and WEED, the resolution was finally, on motion, laid upon the table.

The Academy Section then adjourned to meet to-morrow afternoon at three and one-half o'clock.

#### EVENING SESSION—8 o'clock.

President A. W. COWLES, of Elmira Female College, read a paper on the subject of Female Education. An ensuing discussion of the same subject by Principal DOWD and others, was finally suspended on motion of Secretary WOOLWORTH, to allow time for

Principal C. S. HALSEY's paper on English Grammar, which was not reached during the afternoon session. After the reading of the paper (Regent CURTIS in the chair) a spirited discussion arose in which Principals BENNETT and HALSEY, Professor HOOSE and others participated.

The hour of ten having passed, the Convocation adjourned until to-morrow morning at nine o'clock.

## SECOND DAY'S PROCEEDINGS.

WEDNESDAY—9 o'clock A. M.

The Convocation united in offering the Lord's Prayer, Rev. President FISHER leading, and pronouncing the apostolic benediction.

The Executive Committee, through Prof. UPSON, announced the order of exercises for the day :

9 A. M. Method of Teaching Chemistry, by Prof. C. AVERY, of Hamilton College.

10 A. M. Statistics of Collegiate Education, by D. J. PRATT, of the Regents' Department.

10½ A. M. Female Education, by Mrs. J. H. WILLARD, Principal of Troy Female Seminary.

11½ A. M. Diplomas for Women, by Principal A. FLACK, of Hudson River Institute.

12 M. The Science of Language, by Prof. E. S. GALLUP, of Madison University.

1 P. M. Recess.

## COLLEGE SECTION.

3½ P. M. Discussion on the requisites for admission to College, examinations, etc.

## ACADEMY SECTION.

3½ P. M. Instruction of Teachers' Classes, by Principal M. WEED, of Middlebury Academy.

4 P. M. Comparative Philology, by Principal J. WILSON, of Onondaga Academy.

4½ P. M. Æsthetic Studies, by Principal J. W. BENNETT, of Genesee Wesleyan Seminary.

5 P. M. Necessity and Means of Literary Culture in Academies, by Principal O. ROOT, Jr., of Rome Academy.

5½ P. M. Recess.

8 P. M. The Study of History, by Hon. ANDREW D. WHITE, of Syracuse.

On motion of Prof. UPSON, the following resolution was adopted:

*Resolved*, That all the papers of the day be limited to thirty minutes, and each extempore speaker to one speech of ten minutes, until all who desire it have spoken.

The Chancellor invited the Convocation to meet at his residence at the close of the evening session.

The paper of Prof. AVERY, of Hamilton College, on the method of teaching Chemistry, was read in his behalf by Principal O. ROOT, Jr., of Rome Academy.

The subject of the paper was discussed by Principals S. G. WILLIAMS, J. S. GARDNER, J. D. STEELE, J. E. KING, N. T. CLARKE, and Dr. WOOLWORTH.

Principal ALONZO FLACK, of Hudson River Institute, next read a paper entitled "Diplomas for Women," (Chancellor FERRIS in the chair.) The following resolutions were submitted as a part of the paper :

*Whereas*, it is desirable to encourage a thorough literary course of study for ladies equivalent to the college course for gentlemen, therefore

1. *Resolved*, That the Regents of the University be requested to prepare for the academies of this State (that choose to carry ladies through such a course) a course of study for ladies which shall be equivalent to the college course for gentlemen.

2. *Resolved*, That the Regents of the University be requested to appoint a committee of their own number, or if the Regents of the University prefer, partly of their own number and partly of other literary gentlemen of this State, to act as an examining committee, at annual examinations of academies whose trustees may signify a desire to have the ladies of their academy complete the prescribed course above referred to.

3. *Resolved*, That the Regents of the University confer the degree of A. B. upon such ladies as pass a satisfactory examination in the course prescribed by them, or such a degree as they choose to confer upon ladies.

4. *Resolved*, That the Regents of the University (if they deem any action of the legislature necessary) ask the legislature of this State to designate a title for ladies which shall signify that they have finished a course of study equivalent to the college course for gentlemen.

The subject of the paper was discussed by Rev. Regent LUCKEY and Principals J. E. KING and C. F. DOWD.

A paper by Mrs. J. H. WILLARD, Principal of Troy Female Seminary, on Female Education, was read by Prof. A. J. UPSON, of Hamilton College.

After further discussion of the same general subject by Principals J. C. GALLUP and M. McVICAR, and Professor DANIEL STEELE, the following resolution was adopted, on motion of Principal S. G. WILLIAMS :

*Resolved*, That the resolutions proposed by Principal FLACK, together with the whole subject of Female Education be submitted to the Board of Regents for their consideration and further action, if they deem it advisable.

Statistics of Collegiate Education were presented in the form of a brief paper and accompanying printed tables, by D. J. PRATT, of the Regents' Department.

Professor E. S. GALLUP, of Madison University, read a paper on the Science of Language.

Vice Chancellor VERPLANCK made remarks upon the subject of the paper, introducing several illustrative anecdotes.

Chancellor PRUYN having resumed the chair, introduced His Excellency Governor FENTON, who favored the Convocation with a brief address of congratulation and welcome to the capital of the State.

AFTERNOON SESSION—3½ o'clock.

The paper of Principal S. G. WILLIAMS was made a special order for 9 o'clock on Thursday morning.

The Convocation then resolved itself into sections, as prescribed in the order of exercises.

COLLEGE SECTION.

The College Section met in the Senate Chamber, Regent CURTIS in the chair, and D. J. PRATT, clerk.

The subject of desirable requisites for admission to College was resumed, beginning with Latin.

On motion of Chancellor FERRIS, it was resolved that four books of Cæsar's Commentaries are a desirable requisite.

On motion of Professor GILLESPIE, six books of Virgil's *Æneid* were added.

On motion of Professor UPSON, six select orations of Cicero were included.

On motion of Professor GILLESPIE, it was voted that either Salust's Jugurthine War or the Eclogues of Virgil should also be required, together with twelve chapters of Arnold's Latin Prose Composition.

The question of recognizing natural philosophy, chemistry, geology, rhetoric, etc., as desirable requisites, was discussed by Chancellor FERRIS, President HICKOK, and Professors AVERY, GILLESPIE, UPSON, ROOT, WELLS, and LATTIMORE; also that of certain preliminary branches, by Professors GALLUP and STEELE, President COWLES and others. As the result of the discussion the following resolutions were adopted:

On motion of Professor GILLESPIE,

*Resolved*, That the preceding requisites presuppose thorough preparation in arithmetic and English grammar and a knowledge of descriptive geography and the history of the United States,

On motion of Professor GALLUP,

*Resolved*, That the classical requisites presuppose a knowledge of classical geography and Greek and Roman antiquities.

On motion of Professor GILLESPIE,

*Resolved*, That this section does not consider it desirable, at present, to recommend any other requirements for admission.

On motion of Professor UPSON,

*Resolved*, That this section recommends the appointment of a committee by the Chancellor of the Board of Regents, consisting of three Presidents and four Professors of Colleges, to report, at the next meeting of the Convocation, some method of securing efficient action upon these requirements.

The clerk was instructed to report the proceedings of this section to the Convocation in joint session.

The Section as such then adjourned *sine die*.

#### ACADEMY SECTION.

The session was held in the Assembly Chamber, Chancellor PRUYN presiding and J. D. STEELE officiating as clerk.

Principal M. WEED, of Middlebury Academy, read a paper on the Instruction of Teachers' Classes in Academies.

Regent PERKINS, by invitation of the Chancellor, took the chair.

The venerable GIDEON HAWLEY, LL. D., who had been characterized as the "father of normal instruction," was invited to participate in the discussion of this subject, but requested Dr. WOOLWORTH to speak in his stead. Remarks were then made by Drs. WOOLWORTH and LUCKEY, and Principals KING, MERRILL and LANG.

Principal J. WILSON, of Onondaga Academy, read a paper on "Comparative Philology." Principal N. W. BENEDICT, of Rochester Free Academy, followed with remarks upon the same subject.

Principal C. W. BENNETT, of Genesee Wesleyan Seminary, read a paper on "Æsthetic Studies" (Rev. Regent GOODWIN in the chair).

The Academy Section then adjourned *sine die*.

#### EVENING SESSION—8 o'clock.

An address on the Study of History was delivered by Hon. Professor ANDREW D. WHITE, of Syracuse, (Vice Chancellor VERPLANCK in the chair). On motion of Rev. Regent LUCKEY, seconded by Regent CURTIS, a copy was solicited for publication in the proceedings of the Convocation.

After adjourning to meet to-morrow morning at nine o'clock, the members accepted Chancellor PRUYN's invitation to a social reunion at his residence.

## THIRD DAY'S PROCEEDINGS.

THURSDAY—9 A. M.

The session was opened with the usual devotional exercises, conducted by Rev. Dr. LUCKEY.

Professor RODNEY G. KIMBALL, of the State Normal School, was chosen assistant secretary in the place of Principal J. D. STEELE, who was necessarily absent.

The Executive Committee, through Professor UPSON, reported the remaining order of exercises.:

9 A. M. Special order—Discussion of papers on Female Education.

9½ A. M. Collegiate Education as a preparation for Legal Studies, by Prof. ELLICOTT EVANS, of Hamilton College.

10 A. M. Necessity and Means of Literary Culture in Academies, by Principal O. ROOT, Jr., of Rome Academy.

10½ A. M. Abstract of Reports on the Decimal System of Weights and Measures, by Prof. R. G. KIMBALL, of the State Normal School.

11 A. M. Elementary Instruction in the Classics, by Principal N. W. BENEDICT, of Rochester Free Academy.

11½ A. M. Miscellaneous business.

12 M. Adjournment, *sine die*.

The special order for 9 o'clock (S. G. WILLIAMS' paper on requisites for admission to College) was set aside, on account of the number of papers and amount of business still before the Convocation.

Professor ELLICOTT EVANS, of Hamilton College, read a paper on the Necessity of Collegiate Education as a preparation for legal studies.

Principal O. ROOT, Jr., of Rome Academy, read a paper on the necessity and means of Literary Culture in Academies.

On motion of Principal FLACK, twenty minutes were appropriated to explanations of the Regents' *Manual*, by Secretary WOOLWORTH.

The formal reading of the paper by Prof. R. G. KIMBALL on the Decimal System of Weights and Measures, was omitted. A resolution that the same be received and published as a part of the proceedings of the Convocation was adopted.

President FISHER, by unanimous consent, introduced the following resolutions:

*Resolved*, That it has afforded this Convocation peculiar pleasure to enjoy the presence of GIDEON HAWLEY, LL. D., and GULAN C. VERPLANCK, LL. D., who, though they have attained an age which is generally

regarded as a sufficient reason to justify individuals in not engaging in public business, are yet found with us, illustrating their profound devotion to the interests of education in this State, by an active participation in the exercises of this body.

That we gratefully recognize the varied and important services of Mr. HAWLEY, continued through more than half a century, first as Superintendent of Common Schools, then as Secretary and subsequently as a member of the Board of Regents, in exciting a deeper interest in the general education of the people and molding it into its present form; and of Mr. VERPLANCK, whose elegant scholarship, wise counsels and earnest labors in connection with the Board of Regents for nearly forty years, have enhanced its influences and greatly promoted its usefulness.

That we extend to these venerable men—these bright and golden links between the present and the past—our congratulations, not only on the many years it has pleased our Heavenly Father to spare them to us, but on lives so long and intimately associated with those educational influences that are most vitally and happily to affect the prosperity and development of this great people; assuring them of our fervent prayers in their behalf, that when, ceasing to be members of this University, they pass from us, they may graduate with a good degree, and become members of the great Convocation of the redeemed on high.

The foregoing resolutions, seconded in highly eulogistic terms by Chancellor PRUYN and Rev. Drs. FERRIS and LUCKEY, were unanimously adopted by rising.

The following testimonial, submitted by Rev. Chancellor FERRIS, was also unanimously adopted:

It having pleased God in His allwise Providence to remove by death the Right Reverend Bishop ALONZO POTTER, this Convocation deems it due to itself, to the State, and to the memory of the deceased, to record its estimate of his eminent worth. Born in this State, educated in its institutions, developing unusual powers of mind, and beginning his public career in the service of the cause of education, few men have exercised a more decided and beneficial influence on its upward course. The works he has produced will long occupy the high place assigned them by his cotemporaries. Carrying into a sister State the attainments of a life of assiduous study, he has graced the high ecclesiastical position he occupied so as to win the praise of all and advance in every proper form the interests of literature, science and religion. We mourn a common and unusual loss, and tender our sympathies to the family and large circle of friends, on their and our bereavement.

The Secretary was instructed to forward copies of the former series of resolutions to each of the gentlemen named therein, and a copy of the latter memorial to the family of the deceased.

Professor A. F. MONROE, of the college of St. Francis Xavier, having failed, through a misapprehension as to time, to prepare a paper for the present Convocation, occupied a few moments in remarks on classical training in Europe. On motion of Principal S. G. WILLIAMS, Professor MONROE was invited to present a paper on the same subject at the next meeting.

Principal N. W. BENEDICT, of Rochester Free Academy, read a portion of his paper on Elementary Instruction in the Classics. On motion of Dr. WOOLWORTH, a copy of the entire paper was requested for publication.

The following resolution was adopted, on motion of Principal WEED:

*Resolved*, That the sincere thanks of the members of this Convocation are due, and are hereby tendered to the Board of Regents for their admirable arrangements for this second anniversary; resulting in the growing interest and large success of each succeeding session.

Dr. CRUIKSHANK moved the following, which was adopted:

*Resolved*, That the several professional gentlemen, who by their presence during its session have manifested their interest in the objects of this Convocation, be requested to register their names as honorary members.

The proceedings of the College Section, during the session, of Tuesday and Wednesday, were reported to the Convocation.

The following resolution, offered by Principal S. G. WILLIAMS, was unanimously adopted:

*Resolved*, That the Academies express their satisfaction with the action of the Colleges, and with the standard of requirements by them adopted, and hereby declare their willingness to co-operate heartily with the colleges in making effective the scheme by them presented.

Dr. CRUIKSHANK announced the meeting of the National Teachers' Association at Harrisburg, on the 16th inst., and invited the members of the Convocation to attend.

Dr. WOOLWORTH requested the authors of papers to furnish copies of the same at an early day.

The following resolution was adopted on motion of Principal GRIFFIN, of Fallé Seminary:

*Resolved*, That we request the Board of Regents to prepare and furnish to all academies that need them, at their expense, a set of blank books, such as is required in their late instructions for keeping records, etc.

Dr. LAMBERT offered the following resolution, which was unanimously adopted:

*Resolved*, That a vote of thanks is due, and is hereby heartily tendered to the Honorable Chancellor, Mr. PRUYN, for the admirable manner in which he has presided over our meeting and for the very pleasing acts of politeness exhibited by him to all the members of the Convocation.

The hour of 12 M. having arrived, the venerable Vice-Chancellor, after a brief closing address, declared the Convocation adjourned and called upon Rev. Chancellor FERRIS to pronounce the benediction.



## REGISTERED LIST OF MEMBERS IN ATTENDANCE.

*Board of Regents.*

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## THE SCIENCE OF LANGUAGE.

BY EZRA S. GALLUP, A. M.,

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No one will doubt the existence of a Science of Language, with a very definite character of its own; yet, there is no small difference of opinion as to the direction in which this science is to be sought, and the principles on which it rests. Indeed, as the subject is usually treated, we have not only a science of language, but many sciences; just as many as there are languages whose inflections and use have been reduced to a system of grammar. Accordingly, we have English Grammar, the Science of the English Language, Latin Grammar, the Science of the Latin Language, and so through the list. The result is, that we have a great deal of particular grammar, but of general grammar very little; in fact the meager outline pursued in our schools is well nigh worthless. And the student is led to suppose, as he passes from one language to another, that he is entering upon a new field of study, is confronted with new facts and principles, and feels the presence of a new class of organizing forces. And as long as language is thus viewed and studied, it will be impossible to lay any broader basis for a science of language than each separate tongue itself may furnish; while the same difficulties, in scientific analysis, meet us in the narrower field of a particular language as in the more abstract and comprehensive view of the subject. For the difficulties and peculiarities connected with a given speech are generally of the same nature with those which attend the growth and development of language considered as a whole. We hail, therefore, every effort to extend the limits of general grammar as a sign of progress. Whether it can ever be so extended and applied, as to reduce these particular sciences to the relation of species to a genus, remains to be determined; but it is cheering to notice that the tendency of linguistic inquiry, at the present day, is in this direction.

But granting that there is a science of language, there exists no small confusion as to the precise nature of it, and the principles on which it rests. The obscurity which hangs over this subject, can be cleared up only by carefully considering what principles are necessary to constitute a science, and then applying these principles

to language itself. We do not presume to give a definition of science which shall accurately include all subjects which of right should be included under that term, and exclude all which are incapable of scientific treatment. But in general terms it may be said, that every true science can be resolved into its *component elements and fundamental laws*. These elements, also, must be fixed and invariable. They can admit of no change, either in form or substance; for, so far as the elements vary, in either of these respects, the subject itself must vary; and no one would presume to ground a science upon varying elements; unless this variation, also, can be reduced to a definite law, which, in turn, will form an essential part of the science. A subject based upon arbitrary principles is a thing of practice, and only in certain aspects can be viewed as a science.

Again, a broad line of distinction exists between the physical, and the moral or historical sciences, as they are called. Though these two classes, are susceptible of the same method of induction in their treatment, and, when fully ascertained, may be equally fixed in their character, yet, differ widely in the data upon which they rest. A physical science, as its name implies, is only a formal expression of the laws of nature, where each effect is referred to a natural cause. A moral science, on the contrary, rests for its data upon the will, the taste, the culture, the customs, and even the caprice of society. The whole passionate and emotional nature of man finds play here. Back of these data, natural causes may exist, lying deep in the moral constitution of man, yet, we are so largely dependent upon outward circumstances to call them forth, and the chords of human life are swept by so many and fitful gales, that no one can predict with certainty the presence and operation of these causes; and we are left to deal with results. Hence, while physical science links cause and effect by a law of nature, historical science starts midway in the process, and gives you only the out-working of causes which it does not presume to explore,—treats only with facts as exhibited in the world's history. "Natural history," in the words of Dr. WHEWELL, "when systematically treated, excludes all that is historical, for it classes objects by their permanent and universal properties, and has nothing to do with the narration of particular or causal facts." The same is true in regard to physical science.

We have no room for illustration here, but in the following discussion the above distinction will be kept in view.

Now applying the principles stated to our subject, we inquire, first, what are the constituent elements of language upon which to rest a science? Until quite recently, the uniform answer to this question has been, that the constituent elements of language are *words*. In our investigations we do not carry our analysis beyond these. True, words are resolvable into their component letters; but these letters are mere arbitrary signs of certain vocal sounds which have little or no significance in themselves; and no one would say that the primary elements of language are the arbitrary signs of meaningless sounds, or the sounds themselves. This would be the reverse of the old axiom, "*ex nihilo nihil fit*;" for out of nothing would come a great deal. So that upon the common theory, words must be accepted as our ultimate analysis. But what have we here upon which to ground a science? Words are subject to important variations, both in form and meaning, if not in substance. Any spoken language suffers great changes, in these respects, within the short space of a single century. Words, once familiar and in current use, become obsolete, and new ones are brought in to fill their places. And many a word, of ancient and honorable heraldry, once passing freely among the most refined and cultivated, loses caste in time, comes under the ban of vulgarity, and disappears from the language of social life. While others, originating in the very scum and dregs of society, escape, at length, the ignominy of their birth, and, by some inherent power of their own, pass up through all the grades of usage, and gain a permanent footing in the literature of an age. Others again, while they hold a place in language, are so changed both in form and meaning as at last to be wholly denuded of their former selves, save a few skeleton marks by which they may be identified and their history told. Now it will not do to pass these by as mere freaks of language, and only matters of learned curiosity. They are too important in themselves, and of too frequent occurrence. Some evil sprite must be ever on the move, sowing the seeds of them, and the ready harvest shows a fitness in the soil for their production.

Poetry and philosophy, too, are always making large inroads upon the simple and ordinary meaning of words; taking them out of their primitive and natural sense, and transferring them to some mental conception, or operation of the mind, to which their former meaning was analogous, and holding them so closely to their transferred use, that the original and literal one is lost from view.

Every language abounds with illustrations of this process. And among nations where the imaginative element is dominant, what a marvellous play does metaphor carry on with the meaning of words. Under its spell, how they glide from meaning to meaning, till their final resting place is a wide remove from the original starting point; or perchance, at once, they are clothed upon anew, and, henceforth, we know them only in their borrowed dress. And though the words which constitute the great body of a language, may remain substantially the same, for a long period, yet so numerous are the changes and modifications which actually take place, that in examining the productions of human thought in the light of any given age, we can go back but a little way before meeting with difficulties and obscurities which compel us, at last, to shift our standpoint to the particular age whose literary records we would examine. We can make out to read WICKLIFFE and CHAUCER, but when we come to the English of the thirteenth century, we can only guess its meaning and fail entirely with works of an earlier date. These changes in language may be more or less rapid, but they take place in all times and in all countries. And so subtle are the laws which govern these changes, and they rest upon causes so varied and fugitive as to, thus far, baffle all attempts at scientific analysis; and the most decided advance in this direction, has resulted in nothing more complete and satisfactory than what is included under the rather barbarous terminology of "*Phonetic Decay and Dialectic Regeneration*,"—terms, we will venture to say, which only a German would have invented. Hence when a question arises as to the proper use of a term, or its right orthography, we are referred to the practice of the best writers and speakers as our ultimate standard of appeal. Thus we see that, regarding words as the constituent elements of speech, we have no necessary law for their admission to, or loss from, the vocabulary of speech, nor for the changes, both in form and meaning, which they undergo; but all is referred to conventional usage,—a very sandy foundation upon which to base a science. And even when reared, the building must be kept with open doors for all new comers that may arrive, and to allow ready egress for those whose term of service has expired; and at the same time provision must be made for a pretty free interchange of character among the permanent residents.

In like manner, the rules which govern the structure of words in a sentence (which are just as liable to variation as the words

themselves), as they are usually stated, rest upon no necessary and scientific principles, but the standard of appeal here is the "*usus loquendi*." Whence this '*usus loquendi* arises,' is deemed a barren speculation. In the higher departments of Logic and Rhetoric, we have an approximation towards a scientific statement of the laws of thought and expression; but the principles of language, which underlie these sciences, and by which these sciences are possible, derive their sanction wholly from the concurrent practice of well informed writers and speakers. Thus the acquisition of a language appears to be only a process of *imitation* like the acquisition of an art; and the learner, from first to last, from the first prattlings of childhood till he becomes master of a speech, must conform himself to the standard of established usage, and beyond its sanction he may not go. The absurdity of attempting to found a science upon a varying custom is apparent at once.

And it should further be borne in mind that this "*usus loquendi*" considered as an explanation, or even in the light of an ultimate standard of appeal, is the most unphilosophic thing in the world. Were it true, that language is the product of human invention, that both the words which compose it, and the laws which govern them, obtain use only by some formal concurrence among men, then, established usage would be a finality, and whether based upon philosophic grounds or not, it would serve our purpose fully for an explanation. But this is not so. Language is not the work of human invention. It may be the servant of man, but is not his creation. He may mold it to his taste, but its living forms he can never create. And it is a sufficient proof of this, to say that no man, or body of men, have ever originated an entirely new word and brought it into use. We may make a new application of a word, just as names are given to places, and from these proper names, again, common ones are derived, as *bayonet* comes from Bayonne, where this implement was first made. We may change the part of speech of a word; drop an ending here and add one there, and thus make the noun an adjective or verb, or take these latter in a substantive sense. This is only working on the material which we have, and making it serve for different uses. But it is not in the power of this assembly, or any other, however wise or numerous, to decree the *use* or *non-use* of any term in language. Words rise from their obscurity, or are drawn from foreign sources, and if they fill a place in language, if they fitly represent an idea, they obtain use and pass current among men.



But if, from any cause, they are jostled in their course, and lose their connection with the idea, or are supplanted by any more fitting term, they fall out of the vocabulary of speech, and appear only as landmarks in the past. Men may legislate, change laws and customs, and thus create a history; but they can never legislate *words* into use or disuse. These are too ethereal for their touch. So that the "*usus loquendi*," as an explanation, means nothing; unless it be claimed that it is an *exponent of those subtle laws and forces which govern language and therefore is authoritative*; which is doubtless true. So let us understand it then, and bend all our energies to the development of these laws and make them the basis of our science; and where these are undiscoverable, content ourselves with the nearest exponent of them. If we can find nothing more ultimate than established usage, language must be classed with the historical sciences. But if we have partly law, and partly custom, then language must be considered, as in part a physical science and in part a historical one, and be treated accordingly.

But the question is still open, as to the nature and origin of words. Whence come they? Are they mere arbitrary signs, accidental in their origin, coming and going, like the winds, no one knows whence or whither? Or have they an independent life of their own, and though standing ever as the servitors of our will, are they subject to our modifications within certain limits only and in given ways? The writers of the eighteenth century, with scarce an exception, taught that "words are arbitrary sounds employed by common consent as signs of our ideas." And this definition prevails still, and is the fundamental principle upon which our grammars have been constructed. But *when* and *how* was this consent given? And *who* ordained that a given word should stand for a given idea? Is the principle a fact, or is it an assumption? Surely this process of speech-making, if real, must have had a beginning somewhere, and been carried on, with marvellous industry, in all lands and among all people. And it is passing strange that the records of history contain no trace of it: nowhere tell us how the thing was done; and no less strange, that the principle should find a place in scientific works, when there is not a fact to substantiate it, either in history, or in language itself.

But a recent writer, of vast learning and research. (Prof. MAX MÜLLER, of Oxford,) presents a theory in bold contrast with the principles stated above. He alleges that the question as to the

origin of language "carries us back far beyond the cuneiform literature of Assyria and Babylonia and the hieroglyphic documents of Egypt, and connects through an unbroken chain of speech with the very ancestors of our race:" that whatever view we take of the origin and dispersion of language, "nothing new has ever been added to the substance of language, and all its changes have been changes of form, and no root or radical has ever been invented by later generations, as little as one single element has ever been added to the material world in which we live; and in one sense, and that a very just one, we may be said to handle the very words which issued from the mouth of the Son of God when he gave names to all 'cattle, and to the fowl of the air and to every beast of the field.'"<sup>\*</sup> In accounting for the vast number of words employed in all the languages spoken, he assumes that the final residuum, in a complete analysis of speech, is not *words* but *roots*—*roots predicative* and *roots demonstrative*,<sup>†</sup> which must have formed the basis of the primitive language spoken on the globe, now lost, beyond recovery, in the darkness which rests upon the early history of our race. These roots through various modifications—partly from different modes of articulation among different nations, and partly from other causes—have been transmuted into all the languages which have since existed, and form their living substance still. They lie far back and deep down in the primitive formations of speech, and their out-croppings cover its entire surface, and what appears to us as new soil, is but the broken particles and rounded forms of these old granite elements, borne down to us beneath the wash and wear of succeeding ages.

That there must have been a primitive speech, the common genesis of all the different families of speech, is shown by the fact that all the languages, which have been analyzed, when viewed in their elementary forms and inflections, indicate, a common origin. For instance, the old Sanskrit was a written language at a very early period. It is claimed by some that its earliest literary records date back to about the fifteenth century B.C. This is a language remarkably philosophic in its structure, in which it is easy to separate the radical and formative elements. It is, therefore, of the highest value to the comparative philologist. Kindred with this, but not derived from it, are

<sup>\*</sup> Science of Language, pp. 36, 37.

<sup>†</sup> *Predicative roots* are verbal roots from which are derived verbs, nouns and adjectives. From *demonstrative roots* are derived the personal pronouns proper and some forms of the demonstrative, and of the demonstrative adverb, as *this*, *there*. Neither class of these roots can be derived from the other.

the Latin and the Greek, as is shown by comparing the roots of some of their more important and common words and their inflectional endings. Again, it is well known, that the Teutonic languages have flowed in a channel wholly distinct from the Latin and the Greek, and have not been materially affected by them, even to the present day. Here we have a number of independent dialects, which have existed, side by side, for centuries, and seem destined to retain their individuality for a long time to come, notwithstanding the interpenetrating forces of modern civilization, greatly intensified in their action upon the German races, from their immediate proximity. These dialects, it is true, present serious difficulties to the linguist in determining their precise relation and genealogical order. It cannot be shown that there is now, or ever has been, any one dialect among them from which the rest have sprung; but one or two of them at least show an equally strong affinity with the Sanskrit, as do the Greek and Latin, leading us to the conclusion that these Teutonic dialects are but different streams, flowing at different periods, and through different soils, from the same source as the old Sanskrit.\*

The Celtic language is the oldest of the Indo-European stock, and, at different periods must have prevailed over no inconsiderable part of Western Europe. The Celts were early supplanted by the Teutonic tribes in the neighborhood of the Baltic, and were subsequently driven from France, Portugal, and Spain by tribes who spoke a modified Latin, from which have arisen the languages of these countries, respectively. There remain of this language; the Welsh, Cornish (lately extinct), Irish, and the Gaelic spoken on the western coast of Scotland and on the Isle of Man. Strange as it may appear, this language, subjected to such a changing fortune for so many centuries, must have sprung from the same original type as the languages mentioned above.

The Semitic group of languages, including the Aramaic, Hebraic, and Arabic, present a grammatical frame-work wholly distinct from the Sanskrit and the languages co-ordinate with it. Here each root must consist of three consonants, and new words are derived from these roots by vowel changes, leaving the consonantal skeleton as complete as possible.

Though the Semitic constitutes an entirely independent branch of speech, yet its radical forms point to the possibility at least of being derived from the same original type as the languages of

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\* Donaldson's Crutylus.

Europe. The same is true of the Turanian family of languages spoken in Northern and Western Asia.

Now, it is not to be supposed that every word can be traced back and identified as coming from roots now found in some early branch of speech, but a sufficient number have actually been traced out to show that all the streams of living speech, to-day, lead steadily back and converge towards a common fountain head. And this convergence has been shown in so many languages and those, too, spoken by so large a portion of the human family, that the inference is a fair one, that *all* the varieties of human speech, however unlike they may appear to be, are only diverging streams from a common source. Nations, therefore, have no power to originate new and independent forms of speech, but can only modify and reconstruct, within certain limits, the materials transmitted to them from an anterior source.

This view of the common origin of all the varieties of language is strengthened by what is called the *Morphological Classification of speech*. Roots are not only the constituent elements of language, but they have a normal mode of development. First is the *monosyllabic stage*, in which every root is a word, and every word a root, as in the Chinese. Second, the *agglutinated stage*, in which certain particles are attached to the words to indicate their grammatical relation, but are separable from them and occur as independent words, as in the Turanian family, and to some extent, the Semitic. Third, the *inflectional stage*, in which these particles of relation have lost their separate form and meaning, and appear only as terminational endings, to indicate the connection of words in a sentence, as in the Greek and Latin.

In the first stage, the words stand out by themselves like a series of separate pictures, with nothing to indicate the grammatical connection but the order in which they stand and the logical relations of the ideas. Such a speech will necessarily be cast into short sentences, from the difficulty of expressing clearly the higher and more complicated relations of thought; and a nation, using it, will be educated in particulars, with very little power of generalization. This, therefore, is not a speech adapted to hard thinking, nor to meet the wants of a philosophic people. In the second, the relations of ideas are subordinate to the ideas themselves; and the words expressive of these relations are "glued" on to those which denote the leading ideas, so as to assist in tracing the logical connection of the thought. Language in this

stage indicates a higher exercise of the logical faculty and an advanced degree of intellectual culture. In the third, the idea and its relations are made one, as it were, by being united in a single word, thus presenting the whole conception in its most compact and substantive form. From the nations, using a language in this stage of development, have arisen the mighty men and rulers in the world of thought. It may be questioned whether we have not, still, a higher stage of development, in which words escape again from the trammels of inflection, and those which indicate grammatical connection only, lose their original meaning and dwindle down to mere particles of relation, and no longer burden the thought with any significance of their own, as is mainly true in the English and the French. Besides, every inflectional language (according to MAX MÜLLER) must previously have been "*agglutinated*" and every agglutinated form must have been *monosyllabic*. It is seen, at once, how thoroughly this classification exhausts the different forms of speech which have arisen in the world, and how philosophic it is, in arrangement. Here we have, at last, something like a natural basis for a science of language—*its living forms being derived from one original type with a natural mode of development.*

To lay bare these primitive roots, which, if the theory be true, constitute the real stock in hand of all languages, and trace the different dialects of speech, as far as may be, back to the source whence they sprung in the science of language. "*Hic labor, hoc opus est,*" is the special work. We see at once the extent and intricacy of the work to be accomplished, and there is little probability that it can ever be successfully done. There are too many broken links in the chain which can never be united: too many sad periods, and unfortunate races, with no literary records to reveal their doings: too many unknown tribes of men whose origin is involved in hopeless obscurity. Yet these are the very periods and races in which the most violent changes have been wrought in the vital substance of language. With rude implements, and unskilled hands, these ignorant tribes fashioned again the living forms of speech, forcing them into new and strange combinations; breaking up what had already been united, and sending the parts adrift, each in a separate life, to meet the demands of speech; and *what* they did, is revealed only in the literature of a succeeding age. These broad lacunæ can be filled up only by the aid of analogy, and probable conjecture, leaving it doubtful, in the end, if we

connect aright what is found on either side. But enough has been done to show *where* are the great currents in the onward flow of speech, and enough has been gathered, too, to lay the foundation for a grand and comprehensive science. And it is evident that down in these primitive forms of speech, must this foundation be laid. Here we have elements fixed in their character and incapable of farther dissection. All other modes of treating the subject are superficial. They deal with results and not with the processes which lead to these results—look at what appears on the surface as though it were ultimate, without considering that the materials of that surface have come from depths below, or been borne to their present resting place, from distant sources, by the force of mighty currents which have been in progress. We should make but poor geologists, should we confine our analysis to the mere classification of soils which cover the bosom of the earth. A very practical science could be established here, well worth the having and the knowing, but telling you nothing of what lies beneath, or whence these particles come which now form the surface of the globe. But the true geologist gets at the lowest strata of rock beneath him, examines the successive layers as they rise one above another, and comes to the surface last, assured that he will here find but the modified elements of what he had met before, though changed indeed, and ever changing, under the action of many forces, steadily working through the lapse of time. Prof. MÜLLER, with great skill and learning, claims for language a place among the physical sciences; and were it only necessary to demonstrate the existence of certain primitive elements, as the ground-work of all speech, and their normal mode of development, this claim might be conceded. But when we come to account for the wide divergency of dialects derived from a common source, as in case of the Romanic languages of Europe, and the whole stock of Indo-Germanic tongues: when we come to explain the changes which take place in the body of a language—how existing elements are ground down into shorter and more flexible forms, or expanded by new combinations—how the elementary sounds are changed or modified by a peculiar mode of articulation among a people; we meet with a new class of facts which separate language, "*longo intervallo*," from the physical sciences. True, there are laws\* for consonantal

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\* Grimm's Teutonic Grammar.

and vowel changes, susceptible of a very wide application to the languages of Europe. But are they equally applicable to earlier periods in the progress of language and the radical differences between the three great families of speech, the Aryan, Turanian and Semitic? Do not many of these changes rest purely upon historic grounds?\*

Besides, there are certain radical differences among languages which cannot be explained on any physical theory. For instance, some languages have a wonderful power of interior growth. Flexible in their simple forms, they expand ever by an easy combination of their own elements, and hence are homogeneous in their structure throughout, like the Greek and German. Others show an equally wonderful power of growth by foreign accretion. They feed upon every dialect within their reach. "Home production, to the exclusion of foreign fabrics," is the law of the one class. "Free trade and ready importation," the law of the other; and these peculiarities are no more referable to "physical" laws alone than the principles of trade and commerce among different nations.

There are also important changes which language undergoes that must be referred to political causes that exist outside of language and are only reflected in it. Take the well-known fact; that often a conquered nation has been compelled to adopt the language and institutions of their conquerors. The forcible blending of two distinct dialects, under circumstances like these, must necessarily lead to much that is arbitrary and accidental in the result. It is easy to imagine the play of the forces in this contest for life. The weaker elements, on either side, steadily give way before the stronger, and, thus, a more vigorous compound results, as in the Anglo-Saxon. A foreign word may better suit

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\* A most perilous life have these old roots lead in passing out of these phonetic organs of ours. What a changing game do the letters play—in and out, forward and back—a becomes e to be changed into o or disappear in a diphthong, and perhaps crops out again as a long u in some modern dialect. The consonants, which form the skeleton of words, skip about from first to last, and into the middle, to be turned out again; often gliding from palatal to dental or labial, and back again; and are doubled or strengthened to suit the governing taste of the hour. Thus the Sanskrit root *pas* to see is *skep* and *skop* in Greek, *spec* and *spect* in Latin (whence it enters as a radical in a large number of English words, *respect*, *suspect*, &c.), German *speha*, English *spy*, old French *espie*, modern *espion*. But this old root, though having done service so long, and among so many races, in the sense of, to see, is fairly "switched off" from its original meaning in our "*special train*" and in all our "*specialties*." In looking at the mutations which these old radicals undergo, and their tenacity of life, we do not misapply the language in saying "*Yea all which a root hath will it give for its life.*" Now it requires a large faith to believe that all these changes can be referred to material laws existing in language itself, and so fixed in their aracter, as to form a part of a physical science.

a given idea, and it drives its home competitor from the field, and henceforth occupies the ground alone. And now two words of equal force and power, each denoting the same idea, hold their places side by side and share a common life; till, by some caprice or accident of use, one rises into the ascendancy and wins the day. In such a process as this, science can do little more than note the result, together with its cause.

From this blending of dialects, also, marked changes may arise in the internal structure of a language, which materially alter its aspect to the eye. Previous to the Norman conquest, our own tongue had a pretty full system of inflections in general use. But the large influx of foreign words about this period and onward, to which these endings could not be easily attached, finally led to their discontinuance; and now the words stand out, in their individual character, nationalized to some extent, in their endings, but stripped of all which is not essential to their meaning, and with no appendages to indicate subordinate relations. This led to some change also in the order of collocation. Words grammatically agreeing could no longer be widely separated or inverted in position, but must succeed each other in the natural order of the thought, allowing the mind to note, first, each separate idea, and then mass the whole into one complete thought. The potent causes which wrought here, were the early christianization of Britain, the Crusades, and the Norman conquest.\* True, such a change, and so great, may rarely occur in the history of a speech, but it shows the possibilities in the life of language, and the potency of causes wholly exterior to itself.

And what a history does the Negro dialect of our own country reveal of the degradation of that unfortunate race. Broken, disjointed and grotesque in its structure—the simplicity, the irregularity and abbreviations of childhood, carried on through life. The nursery was their school for language, and they made few changes in what they learned there, and added little to it, as the years passed over them. But it tells the story of their life, and also, what a language may become, when subjected to the crushing influence of a political status like theirs.

These are only a few out of a large catalogue of events which have controlled the fate of language. In fact the history of language is identical with the history of man. How thoroughly does it take in and reveal all the central facts which have wrought so powerfully upon his destiny, and even drawn the lines and fixed

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\* Marsh's Lectures on the English Language.



the boundaries of his career. If there is anything which precipitates the elements, held in solution in the social life of a people, and presents them in crystalized forms, it is the language which they use—language which shares their life and their fortunes—which grows with their growth, and fades with their decline. Language, therefore, is the third term in a series of distinct but mutually related quantities. First, there are historic events as controlled by the providence of God; second, national and individual life and modes of thought, as affected by these events; third, language which reflects the action of these events upon a nation's life. Or to state the question formally, What historic facts are to the life of a people, that the life of a people is to the language which they employ; and in no way can this latter term be eliminated from the former two and treated as independent in itself.

Language therefore is not ultimate in itself, nor are the changes which it undergoes first and solely within itself. Back of the expression is the thought, back of the word is the idea, and any change in the former is a crystallization of what has already taken place in the latter. Language has often suffered by being treated as though it had an independent existence, and could be judged of by itself, and its laws determined; as if it were some plant of wondrous life and power, growing down through the ages, feeding ever upon the soil on which it rests, and sending out a branch here and withering there, to meet the changing fortunes of our race. But language has no power of spontaneous growth. It is developed only as acted upon. The informing life is other, and different from itself, and it merely takes on the form and pressure of the power within. It is purely representative in its character; and like any other commodity so used, rises and falls in the market, or disappears, according as that which it represents changes in value or becomes worthless. A word without an idea is a meaningless combination of sounds. Make it the representative of an idea, and it becomes significant, and rises to the dignity of speech; and so long as the two remain wedded together, the word holds its place as an integral part of language. But break this connection from any cause, and divorce the two, and the word falls out of use and is gathered to the waste and rubbish of the past. Nor does the mere concurrence of words constitute speech, even though they stand in proper order according to their grammatical functions. Beyond this it is necessary that the syn-

tactical arrangement accord with the natural properties of the ideas which the words represent; and their order in the sentence must not conflict with the logical relations of the thought. Otherwise, if the words tell you anything, it is a falsehood. From this it follows, that the laws of thought lie at the basis and control the laws of speech, and any theory of language will fail to meet the requirements of the case which does not recognize this fundamental truth. It is thought which molds expression, and not expression thought. And here as everywhere, the life is not only more than meat, and the body than raiment, but in the natural order, the life and the body come first, and appropriate the latter to their use. The expression is born of the thought, and if exact bears the very form and likeness of the original before it. A true thought will ever seek a fitting expression. And hence it is that so many men, unblest with the culture of the schools, come to use their native tongue with so much clearness and precision. They *think aright*, and, therefore, they *speak aright*.

An old question arises here, which has an important bearing upon our subject. Can there be thought without language? Can we think or reason at all, without the conscious accompaniment of language? This at least, is certain, that no one can contemplate his own thoughts and make them clearly intelligible to himself or others, without language. But if it be true, that there can be no thought which has not a verbal expression, if these two entities are so closely joined that their birth is one and inseparable and there are no strivings in the womb that the younger may not serve the older, then must language be the measure of thought, and the necessary limitation of it; setting bounds which it may not pass, be they wide or narrow; and there is not a thought or conception in our minds which has not its word-jacket on, ready to step forth to view. The writer can only say, that his thoughts often seem to come to him exceedingly naked; and it requires no small rummaging among the household goods to find the garments with which to clothe them, and a great deal of cutting and stitching to make them fit. But on the theory of no thought without language, it is unphilosophical to suppose that there can be any more thought in an expression than the words fully express, (aside of course from the group of related thoughts,) or that thought can ever go beyond the fixed vocabulary of speech. Adieu, then to all progress and discovery—to all expansion of the field of thought. Within the limits of human speech already fixed in the number and

meaning of its terms, all thought is "cabined, cribbed, confined," and "the thing that is, is the thing that shall be," in a very emphatic and literal sense. But on the contrary, is not the human mind always pushing out into the unknown and mastering the phenomena that may arise—trenching ever upon that border land before us, into which the lights we have are sending their scattered rays, and thus widening the field of knowledge : and in its train follows language, giving form and permanency to these results. The history of all scientific discovery and progress in knowledge is an illustration of this; and even the history of language itself. The old Greek tongue was exceedingly rich and copious for all the purposes of poetry, oratory, philosophy and art ; for it was in these directions that this remarkable people reached their highest development. Even the limited vocabulary, handed down to us, far from embracing all the words of the language, is yet sufficiently copious to meet the wants of the poet and orator of to-day; while the speculative philosopher would find it wondrously adapted to his use. But even in its widest range, as actually employed by that people, it would not meet the wants of any civilized and enlightened nation at the present time. In scientific terms it would be found exceedingly barren, and for the best of reasons; while much that exists in our complicated social organism, would not find expression through it. This fact alone reveals the difference between their civilization and our own, and shows in what direction the human mind has been moving since that distant period.

Unspeaking childhood thinks and reasons : brutes think and reason, according to very high authority; and those who are denied the faculties of hearing and of speech, often show a fine intelligence and power of thought ; but in *what language* they do this, has never been discovered.

And surely there is much in the emotional nature of man that never finds expression, even at the hands of the most gifted—much in human experience which sighs for utterance, but finds none. And it is a significant fact, and one which will surely reveal itself in the progress of our language, that the poets of the age tell us so much of our inner life and deeper experience. Forsaking the old fields of romance and legendary story; rearing no more those splendid creations in which character and scene, time and circumstance, spring forth as by the wand of a magician, and the whole stands before you as a garden of life; the poet of to-day sits listen-

ing to the story of his own heart-experience, and feels the throbbings of the great heart of humanity—tells you of bitter days, and lives overhurdled with their weight of sorrow. Now in all these respects, thought, emotion, and experience, are really in advance of language, and seek to find expression through it, and to subject it thoroughly to their use. The mind instinctively rejects all terms which are not suited to its conceptions, seeming to hold the thought in abeyance till the fitting word is found; requiring not only a correspondence in meaning to the idea, but, also, in the elements of sound and force. If the thought is poetic, it must be expressed with the accompaniments of rhythm and measure. If sharp and pungent, words are selected which have most of this stinging force in them as they fall upon the ear. If the sportive offspring of your fancy, the language must be graceful and easy, and amble, as best it may, to suit jocund movement of the thought. Here the whole æsthetic nature finds play and expression; and words “fitly chosen”, which in point of euphony and force, suit well the idea, soon gain a general acceptance, and any turn of the expression which gratifies the taste, and conforms more closely to the peculiarities of the thought, readily comes into use; and this too, without any formal assent of the people, and independent of any law in the language itself; but simply because the human mind instinctively requires this correspondence between the word and the idea, the expression and the thought.

And even the grammatical functions of words, and the rules for their structure in a sentence, rest upon the laws of thought. In the first place it is not accidental nor conventional, that every language is made up of the so-called *Parts of Speech*. Words possessing precisely these functions, and no more, are requisite to constitute a speech. And this arises, not from any necessary limitation of language, in the multiplication of its forms, but because the human mind requires just this apparatus and no more, for the proper expression of its thoughts—just so many blocks, joints and fastenings, with which to rear its ideal creations. Words are divided again into *notional* and *relational words*, i. e. those which express definite ideas in themselves, and those which denote merely the relations of ideas. The *notional words* are only four, viz.: the noun, adjective, verb and adverb (not including the demonstrative adverb): simply because all thought consists of *ideas*, of *objects*, or existences (nouns); the *qualities* of those objects (adjectives); the *activities* or *states* which may be

affirmed of them (verbs); and their *modes* of action (adverbs). What we farther need is to express the relations under which these ideas are conceived to exist. This is done by relational words. In the sentence "Large bodies move slowly," we have all the notional words in language. The rest are relational words.

Again, the different combinations into which words are thrown, depend upon the relations of the ideas which they represent. Thus nouns are combined with nouns, and adjectives with nouns to form compound ideas; as 'a beautiful tree,' 'a tree of the forest,' 'a tree in the garden.' But we cannot say 'a tree of water,' or 'a tree of sunlight,' because the objects have nothing in common. These combinations are indicated either by unflexional endings, or by particles of relation. But in either case, the language must conform to the proper relations of the idea. Such combinations, moreover, are simple apprehensions of the mind. But when we assert that one idea belongs to another, as a quality of it, or an activity which may be affirmed of it, a higher faculty is brought into use, namely, the *judgment*; and a judgment, expressed in words, is a *proposition*—the grand unit indefinitely multiplied in the structure of speech. For, as the longest train of thought can be resolved into a series of judgments, more or less intimately connected, and related, so the longest consecutive discourse, can be resolved into a series of propositions, corresponding both in number and relation, to the separate judgments which they represent. The proposition, therefore, is the unit of language. To use a convenient figure, "this is the stone cut from the sides of the mountain," whose evolutions fill the entire circle of human speech. The etymological part of the science of language, to a large extent, must be historic in its character. At least the proof must be historic. So many of the changes which words undergo, are local and peculiar, and depend so much upon the *taste* and *culture* of a people, and so often are produced by causes which belong to particular times and conditions. But when we come to the grammatical functions of words and their mode of combination in formal speech; we meet with principles of universal application. For as all men think alike, that is, in the excogitation of thought, the mental processes are always the same, it follows, of course, that when they come to speak, they must express themselves alike. Whatever language they may employ the proposition must always take the same essential form, and consist of the same elements. There may be a wide field of selection in the material, but in the

constitution of our own souls, God has given us the mold into which that material must be cast. The correct analysis, therefore, of the preposition, in its various forms, is an important part of the science of language, and is really its most practical part.

Among the various systems, proposed for the logical analysis of language, I know of none so complete and thorough as the system of Dr. K. F. BECKER, of Germany, now generally introduced into the schools of that country, and forming a prominent feature in German grammars. An outline of this I propose to give, premising, however, that it is not easy to find a convenient terminology in English for some of the terms employed.

Starting with the division of words, mentioned above, into *notional* and *relational words*, the Beckerian system makes three, and only three, *syntactical combinations* in language, viz: the *predicative*, *attributive* and *objective*; to one of which every word in a sentence must belong. The simple proposition consists of two factors, the *subject* and *predicate* and the union of these two factors forms the *predicative combination*, which is the leading one in language, and is indicated by the agreement of the verb or copula with the subject.

An *imperfect* proposition is common to all languages, which consists of a simple predication, with no logical subject, as 'it thunders,' 'it rains,' 'tonat,' 'pluit.'

I. In the perfect proposition, the subject must be a *noun*, or some word used as a noun, (i. e. a *noun pronoun* or *adjective* used substantively.) The infinitive mood, which is the *noun-form* of the verb, is subject to the principal constructions of the substantive.

The mode of the predicate is either *affirmative*, *negative*, *interrogative*, *conditional* or *imperative*. 'Man dies.' 'The soul does not die.' 'Does man die?' 'Man may die.' 'Die thou.'

Of the predicate, we have the following varieties and only these:

1. The predicate is a *verb*; as, 'Man dies.'
2. The predicate is an *adjective*; as, 'Man is mortal.'
3. The predicate is a *substantive*; as, 'This man is a merchant.'
4. The predicate is a *preposition and its case*; as, 'John is in New York.'
5. The predicate is an *adverb*; as, 'The fire is out.'

II. Next is the *attributive combination*, by which a substantive idea is enlarged or modified:

1. By an *attributive adjective*; as, 'A good man is loved.'

2. By a noun in apposition; as, 'Christ, the Saviour, died.'
3. By a noun in the genitive case; as, 'Cæsar's party was triumphant.'
4. By a noun with a preposition; as, 'A friend to the cause is needed.' 'The men in the city were taken.'

These are all the varieties.

III. The *objective combination*, by which the predicate is enlarged or modified by the addition of the various objects admissible after it. The *attributive combination* may occur here also. These objects are 1. *Complementary*; 2. *Supplementary*. Completing objects are those essential to the full predication of the verb, and are as follows:

1. The passive object; as, 'Alexander conquered the Persians.'
2. The dative object; as, 'John gave the book to Charles.'
3. The genitive object; as, 'He repented of his folly.'
4. The factitive object; as, 'They made him king.'

The supplementary objects denote the external relations of the predicate (often necessary to its full apprehension,) such as the *time, place, cause, manner* and *coexistence*, including also the adverbs of *modality*; as, 'I heard a good sermon, in the church, on Sunday,' (time and place.) 'The judge spoke with moderation,' (manner.) 'He spoke in my presence,' (coexistence).\*

These are all the elements of a single proposition. Of compound propositions we have two varieties, the *subordinate* and *co-ordinate*:

I. The *subordinate compound proposition*. It is evident that a single proposition may itself be the subject of thought and be viewed in the light of a single idea, and hence may stand in a substantive relation; as, 'That God exists is true;' 'the existence of God is true.' 'Reason teaches that there is a God.' These are substantive propositions, in the relation of subject and object. Or a proposition may be used in an attributive relation; as, 'Our Father, who art in heaven;' i. e. 'our heavenly Father.' An *adjective proposition*. Or a proposition may stand in the relation of either of the supplementary objects mentioned above. Instead of saying, 'I heard in the church,' we may say, 'I heard, while I was in the church.' And as we say, 'Forgive us freely,' (adverb, denoting the manner,) so we may say, 'Forgive us our debts as we forgive our debtors.' Propositions, standing thus as the supplementary object of the leading verb, are called *adverbial propositions*; and, like supplementary objects, denote *time, place, cause, manner* and

\* Adjectives are followed by the supplementary objects; as 'ripe in autumn,' 'bad by nature.'

*coexistence*. They constitute a very numerous class of propositions, and it will be impossible to give illustrations of them all here. For instance, in *adverbial propositions of time*, standing in the same relation as adverbs of time, we have the following varieties:

1. Where the action in the leading clause is coincident with the action in the subordinate; as, 'I was absent *when he called*.'

2. The action in the main clause precedes that of the subordinate; as, 'I left *before he came*.' (Comp. 'I was absent yesterday.' 'He left early.')'

3. Is subsequent to it; as, 'I left *after he came*.'

4. A repetition of the coincidence; as, 'Whensoever ye will, ye may do them good.'

In adverbial propositions of the *cause*, which state the logical relations of the thought, we have:

1. Those which denote the *real ground or cause*; as, 'He is rude, *because he is ignorant*.'

2. The *moral ground or motive*; as, 'He obeys me, *because he loves me*.'

3. The *passible ground or condition*; as, 'If ye *love me*, ye will keep my commandments.'

(Here belong all the forms of conditional propositions which contain an antecedent and consequent, protasis and apoclosis).

4. The *adversative ground or concession*, *i. e.*, the ground for the non-actuality of the predication; as, 'He lays up money, though his salary is small.' But the co-ordinate compound is the proper form for the adversative ground):

5. The *ultimate ground or purpose*; as, 'Honor thy father and thy mother, *that it may be well with thee*.' 'I tell it you, *that ye may know*.'

In adverbial propositions of manner we have,

1. Those in which the action in the main clause is compared with the action of the subordinate; as, 'Forgive us our debts *as we forgive our debtors*.'

2. Where the subordinate clause states the effect; as, 'he speaks *so as not to be understood*.'

3. *Intensity*, or *degree*, including *inequality*, as expressed by subordinate clause; as, 'He is as rich *as his brother*;' 'he is *richer than his brother*.'

II. The *co-ordinate compound proposition*, is formed by the union of two or more simple prepositions, each independent of



the others, and expressing a complete thought in itself; and are united by some logical relation existing between them. Propositions, having no logical relation, cannot be thus united; as, 'God is eternal;' 'snow is white.'

These logical relations according to Dr. BECKER, are only three; *copulative* or *annexive*, *antithetic* and *causal*.

1. In the copulative variety, the compound preposition is formed by writing together kindred prepositions by means of the copulative conjunctions. The logical relation here, is often very slight, and difficult to define. The more frequent relation is, the common reference of the propositions to some leading subject or idea, expressed or implied. For instance, if you are describing an event, all propositions, relating directly to that event, will have a common affinity. Often we have a slight relation of cause and effect; as, 'the sun shines and the day is warm;' or a certain order in time; as, 'the sun rose and we pursued our journey.' There is no rule limiting the number of propositions so given. They may be abridged, whenever they have a common subject, verb, or object. 'The heavens and earth shall pass away.' 'God created the heavens and the earth.'

In the use of conjunctions, we have the following rule:

When the propositions are of equal logical worth and *unemphatic* they are united by conjunctions; as, 'the sun shines and the day is warm.'

But when they are of equal logical worth and *emphatic*, the conjunction is omitted; as, 'life is short; art is long;' 'the night was dark; the enemy stole on unperceived; they slew the watchmen at the gates and took possession of the city.'

2. Under the *co-ordinate comp. prop. antithetic* are included:

1. The *antithetic*; as, 'ye have not chosen me, but I have chosen you.' 2. *Restrictive*; as, 'the house is convenient, but the garden is waste.' 3. *Disjunctive*; 'Either the world had a creator or it exists by chance.'

3. Co-ordinate, comp. prop. causal.

1. *Causal*; as, 'The flowers are frozen, *for the night was cold.*'

2. *Illative*; as, 'Fortune is fickle, *therefore be not elated with success.*'

We have here propositions expressing: 1. The *real ground* or *cause*. 2. The *moral ground*. 3. The *logical ground*.

Illative and causal propositions may be converted into each other by changing their order; as :

'People avoid him, *for he is quarrelsome.*' (Causal).

'He is quarrelsome, *therefore people avoid him.*' (Illative).

III. The *intermediate proposition*. Where an infinitive mood or participle is connected with the verb of the proposition, the combination is called an *intermediate proposition*, because it occupies a middle ground between the simple and compound proposition, and may be expanded always into the co-ordinate or subordinate form; as, 'he *answering* said;' 'he answered and said.' The participle, thus joined to a verb, may denote the *time*, *cause*, *condition*, or *accompanying circumstance* of the action, and be resolved accordingly; as, 'he wept while standing;' 'he wept *while he stood.*' 'The enemy advancing, we retreated;' '*when the enemy advanced, &c.*' 'Taking this train you will be too late;' '*if you take, &c.*' One of the changes which our language is at present undergoing, is the gradual disuse of the participial construction and the substitution of a formal proposition in its stead, for the sake of greater logical precision.

The infinitive clause is an abridged form of a subordinate proposition, and may be so resolved; as, 'I wish to go;' 'I wish that I might go.' It is not necessary in analyzing to make this resolution always, but it is enough if the student understands the nature of these clauses and makes the proper reference of them. The infinitive mood with its subject in the accusative is only one variety of the subordinate proposition abridged.

Next follows the doctrine of the *decompound* or *loose sentences*, and of the period, the highest combinations in language. Then follow the *figures of speech*, the rules of collocation, and lastly, the laws of *euphony* and *emphasis*, the disturbing causes in the natural arrangement of words. This completes the subject.

The system is applicable to all languages, for it is based upon the logical coherences of thought, to which all language must conform. By the mastery of it a great saving of time and labor will be gained by the student, in the acquisition of any foreign language. It deals with language, considered as a whole, as common grammar deals with words. It "*parses*" propositions, assigns to each its appropriate name, and functions, and shows its relation to the sentence. Its important bearing upon Logic and Rhetoric is too obvious to need illustration. More of the practical part of these sciences can be learned through it, than it is possible for the student to acquire without it, and only by the

study of some such system can he ever become a thorough master of any speech.

But to sum up all that we wish to say upon the science of language. The proofs furnished by Comparative Philology, that the constituent elements of speech are certain primitive *roots*, the common stock, out of which all languages are composed, are very clear and decisive. They amount almost to a demonstration, and preclude the idea that language is the result of accident or conventional usage. And it must be conceded also that there is a normal development of speech, though it cannot be so conclusively shown, that all languages have passed through its successive stages. But the changes and modifications, which these primitive elements undergo in the progress of language; the radical differences between the great families of speech, and the separate dialects of a single family; the processes of growth and decay, ever taking place in the composition and structure of any tongue, can no more be referred to physical laws, so as to form a part of a physical science, than the changes and revolutions of States and Empires, which have permanently affected the lives and destinies of nations. There may be science here of the grandest dimensions, but it is the science of *man*, and not the science of language. We readily grant that the human mind can never create for itself the materials of speech. These may have been the gift, direct from God, at first, or the human soul, in its primal perfection; had the faculty of naming its own conceptions. For we are shut up, to one or the other of these conclusions. But the material once given, man molds it to his taste; makes it reveal the changes which his own surroundings have wrought upon him, and stamps upon it his "image and superscription," whatever form this material may assume. And this, from no necessary law in language itself, but because the mind requires a correspondence between its conceptions and the material which sets them forth. The phonetic changes which the constituent elements of speech undergo, among different nations, cannot be explained by any anatomy of the vocal organs.\* It may be successfully told, how each sound is produced, and what sounds are kindred, and therefore interchangeable, and what are not. But the main question still remains unanswered, *why*, a particular mode of vocalization has been adopted by a particular people? *Why*, for instance, a certain class of sounds prevail, on one side of the English channel, and a class so widely different prevail upon the other. But when we come to the grammatical functions of the words which constitute a speech, and the laws which govern their combination in consecutive discourse; we meet with principles which, in their use, are coextensive with our race, and give an essential unity to all the varieties of speech; and there opens before us a science, as fixed in its character and laws, as the constitution of the soul itself.

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\* MAX MULLER, *Science of Language*—second series.

## THE NECESSITY OF COLLEGIATE EDUCATION AS A PREPARATION FOR LEGAL STUDIES.

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I HAVE been assigned as the subject of the present paper, "The Necessity of Collegiate Education as a preparation for Legal Studies." I do not start with the idea that any practical results can be reached by such a paper. The professions have been thrown open to general competition, and the tendency of public sentiment is certainly not towards a check to that liberty. As a concession to what is called the growing practical character of the age, there is danger that collegiate studies may become less and less esteemed as prerequisites to professional excellence, and all that we can do here is to call attention to some of the great advantages of such studies, the comparative facility and cheapness of their attainment, and to show that to the student who seeks eminence and permanent reputation, they are all but absolutely essential as a preparation.

But, although I do not aim at any immediate practical results, such as the narrowing again of those avenues which have been thrown open so widely during the past few years, I am far from believing that the tendency to disregard collegiate studies as of no immediate practical advantage to a profession, will be constantly on the increase. I think, on the contrary, that the time will come for a reaction, and, in view of that possibility, any presentation of the advantages of a collegiate course, and any demonstration that it is not safe to dispense with it, will not be without its value, though such efforts may not bear immediate fruit.

I propose, at first, to present some points, in appearance collateral to the subject, but really direct, and afterwards to hazard one or two suggestions, whose bearing will be readily conceded if their truth shall be made plain. In doing this, I shall endeavor to waste no words in argument, to prove the details of my propositions, but simply present them for inspection.

First—the growing tendency to undervalue classical and other collegiate instruction as having no practical connection with a profession. This is a direct result of the increased importance

given to the mechanical arts, which is truly the characteristic aim of the present age. The philosophy of BACON, which had for its object *fruit*, has been culminating in an attention to that cultivation whose fruit is most tangible—most easily obtained, and whose money value is most universally recognized. It is, perhaps, too hasty to stigmatise this tendency as evidence of increasing sordidness and lowness of aim. As an aim it is direct, and it has its hold upon the intellect, the aspirations, and the philanthropy of the age. We cannot expect to reason the age out of it, and yet it is my firm belief that is as purely a temporary aim, belonging as exclusively to the present and immediately following centuries of the history of our race, as did the sentiment of religious art belong to the mediæval ages. I will not even say that it is less ennobling than the age of reflective thought which existed two centuries ago. I will not venture to deny that the highest and greatest developments—not merely for our physical comfort, but for our intellectual and spiritual progress—must be the eventual fruit of any aims holding with so firm a grasp, and so affecting the life and motives of mankind. But in its immediate influences, no one who will examine can fail to discover a disregard for higher results, if they be remote, in an undue preference for immediate profit. In the mechanical arts, this profit, and much of their perfection, is the result of the most minute division of labor. The continually increasing introduction of machinery subdivides this more and more as mechanical workings dispense with human labor. These influences upon the whole social sentiment can hardly be overrated. It is this which causes the search after what is exclusively practical—which deems no knowledge worth acquiring except for its market value, and even then of little worth if its results can be more cheaply purchased than created by ourselves.

This division of labor is a necessity in material production where competition is active. Yet even here, it dwarfs the intellect which it employs, when that intellect has no other outlet for its exertions. And in the intellectual world, I deny utterly that this division which aims only at immediate results, does accomplish the most, or do its work in the best manner.

Our intellectual labors, moreover have for their prime object the elevation of our nature, and the fulfilment of the laws of our being. In this view, it is melancholy to contemplate the ill fortune of the man condemned to mechanical efforts so minutely subdivided that the mind employed in them, and the share of each indi-

vidual in their results, are almost infinitely small; to reflect upon man presenting to his Maker as the attainment of his life labor, a being developed into the small fraction of a power whose integer, composed of many such fractions as himself, is equal to the production of a pin.

I have conceded the necessity of this infinite division of labor for material production, and would only suggest that in its constant tendency to subdivision, there is danger of the dwarfing of the intellect of the productive class throughout the civilized world by the narrowing of the perceptive faculty—the only one employed—to such a minute range of its functions. But constantly increasing facilities for the education of the masses, presents a remedy. Through the advantages of even a common school course of instruction, the laborer can separate his being from the minute drafts made by his machine labor upon his intellect, and can find in other contemplations, food for the mind which will give it healthy growth, or at least save it from being stunted by confinement to the narrow quarters of a laborers occupation—quarters continually narrowing with further subdivisions of his labor. If it were not for these constantly increasing facilities for the education of the laboring classes, more than compensating the diminished development of his faculties through the demands of his occupation, the prospect of the influence of machinery upon the intellectual development of our race, would be far from cheering.

The exercise of a profession has, to a certain extent, the same narrowing tendency, unless the mind has in like manner been liberalized by a wide range of education. In the larger cities particularly, the practice of the law undergoes, to a considerable degree, this same division of labor. It is of no use to contend against this tendency here any more than in the subdivision necessary for material production. The same cause which produces sleight of hand—viz: frequent repetitions of the same act—will also give facility in the practice of a branch of a profession. Thus the lawyer who has all that he can do in one branch, confines himself to that branch, because he pursues it with the least outlay of mental effort, and with increasing confidence in his powers, and because his reputation gradually rests upon his knowledge of that subject. One practitioner is eminent for a knowledge of the law of real estate; another for his ability in patent rights, and again, another for success in the defence of criminals, so that in time, the

very ability of a lawyer the more certainly confines him to a single portion of his profession.

Now, the arguments of those who would dispense with collegiate training as a prerequisite for professional pursuits, seem to me analagous to the plan of teaching but a branch of the legal profession to which the practitioner intends to confine his labors. We might as well assume that the man who means to be a commercial lawyer is but wasting time when he investigates with minuteness the questions of remainders or uses—that it is much more practical to give his whole energies to the acquisition of the skill by which he means to live. Such reasoners will of course say that the comparison is unfair, because no man can predict in which branch of his profession he is destined to excel. But is it not equally doubtful whether he is to achieve eminence at all, and if he does so succeed, will it not have been through the development of his faculties? This development can no where be so easily acquired as through a collegiate education. This consideration leads to another apparently indirect, but really direct branch of the subject.

This is the erroneous as well as indistinct perceptions which multitudes have with respect to what is called self-education. They see men of strong will—capacity of self-denial—and naturally acute intellectual perceptions, who have succeeded in life, and sometimes raised themselves to great eminence, without having had the advantages of even an academic course. Many such persons have even acquired great learning, and, indeed, it is a noticeable feature, that a great number of so-called “self-made men,” labor with the greatest energy, in later life, in the pursuit of knowledge, showing plainly enough the estimate which their experience has enabled them to put upon the instruction denied them in their youth.

But let us ask what is self-education? Is it not true of all education? The term “food for the mind” is suggestive here. The self-educated man is like the hunter who procures his own food—others have theirs provided. But in both cases, the operation of eating and digesting is the same, and it is upon those functions that nourishment depends. No man ever yet acquired knowledge except through his own power to assimilate it. All education is self-education. The only difference is that to some it is made much easier than to others. Science has taught how knowledge can be best presented to the different stages of our existence, but

the assimilation of it is our own effort—just as we cannot eat or digest vicariously.

Again, if civilization means anything, it presents most forcibly the fact that its advancement is due to our enjoyment of the discoveries of our predecessors. If the so-called "self-educated man," had acquired his knowledge solely through the results of his own perceptions and reflections, we might indeed declare that the labors of the past had been to very little purpose. But the "self-educated man" derives his information from the labors of those who have gone before, just in the same manner as does the student of the academy or the college. He discovers very little of this knowledge himself. Even when he has obtained it without the apparent mediation of others, it is generally through truths which the civilization around him presents—truths whose discovery has been the very result of the knowledge acquired in past generations which the self-educated man sometimes thinks he has independently reasoned out for himself, but to which he has the key in countless inventions and habits of thought all around him.

It would be cheerless indeed, could we obtain the benefit of the labors of past generations only through a renewal of the mental efforts which produced them. KEPLER studied for thirty years, and deduced three laws, which any intelligent school boy can understand; the second of these laws being through an amount of numerical calculation appalling to the observer who realizes it. The practical teachings of NEWTON's life-labor, verified by the *Mécanique Céleste* of LAPLACE—a work so vast that few mathematicians even have time to do otherwise than take it as an article of faith—the results of these life exertions of two most gigantic minds, are in the reach of any average capacity, and enable all of us to take upon absolute trust the whole mechanism of the planetary universe.

Reasoning *a priori*, what should we then say of a system which declares as useless to man's professional advancement any knowledge of the truths which the civilization of centuries has stored up? It seems to me obvious that did all society, in all its pursuits, act upon this principle of laboring to produce more immediate practical results, it could not but relapse into ignorance and consequent barbarism. For what is barbarism, and what the stereotyped character of Oriental civilization, but the being content with those efforts whose results are immediately obvious? And how is civilization to be advanced and perpetuated, if mankind have not sufficient inducements to labor in the search of truth,



whether its rewards be immediate or remote ; and how are these inducements to be kept up, if the rising generation, in its search for intellectual eminence, is to imitate the purely practical views of the savage, or those effete nations whose ambition is dead and whose efforts are confined to a mere struggle for existence.

The only method of reaching great practical eminence in a profession, as everywhere else, is to raise the mind by systematic training to a point where it can view truths lying altogether hidden from less perfect vision. The mental training of the intellectual world goes on at a certain rate of progress throughout civilization, and it is one of the most interesting phenomena to notice in the history of mind, how certain truths have been hidden until the intellectual progress of the age has laid them bare, and they have then been exposed by minds far remote, simultaneously, without intercommunication. I have but to refer to NEWTON's Fluxions, and LEIBNITZ's Calculus. In our own time, the simultaneous demonstration of the existence of the planet Neptune by LEVERRIER and ADAMS, furnishes another illustration.

Now, can any one imagine that these discoveries could have stood revealed to minds which have been trained to contemplate solely the practical results of their pursuits? Could they manifest themselves to any except intellects furnished with all that science had yet supplied? And, although not absolutely impossible, where do we find examples of men who have filled themselves with knowledge, without an instructor, so as to make this science such a power as the above illustrations exhibit? A few examples of wonderful self-denying, laborious youth and manhood, like those of FRANKLIN are the only answer that history presents.

But these examples may be declared foreign to the subject. I have given them indeed only as illustrations collateral to the question. But I have given them also, because they are in accordance with the law of development in professional, as well as physical science. Who are the men whose names have come down to us from the past, and whom we know as positive existences. Those whom we know and can understand as real beings, are those only who have produced. In these productions alone we know and can understand them. All other names belonging to the past are—as men of thought—only traditions. The life of the man of action we can recal in his actual or intended services—the man of thought comes to us only through what he has created. All fame, associated with the man of thought, which does not rest upon the preser-

vation of his productions, and the sympathy of future ages with their truths, are—as I have said—traditional, and sure to perish as living things, however strong once to move a generation. Like the reputation of the actor or the singer, it becomes a mere name in time, because it has created nothing present on which our mind may dwell.

Just such has been the permanent professional fame of all uneducated men. Among the mass of lawyers with which our own country has teemed, where do we find those who have added to its jurisprudence? So exclusively among educated men, that an example to the contrary would be almost a phenomenon. In a land where the rewards of genius, in the shape of wealth, and power and distinction, have been thrown open to all who can clutch them, and where the legal profession has been almost a prerequisite to political distinction, how may men have left anything permanent for future ages to associate with their names? PATRICK HENRY—HENRY CLAY—men of glorious intellect, of eloquence that moved men's minds as with the gift of God's own inspiration; where do we find the results of their labors, except as men of action. In the list of creators of the jurisprudence of their country they have no place, while others of no greater power or brilliancy of intellect, but merely superior in the gift of early education, are found in numbers. I believe that Judge VAN NESS stands alone as an example of a man who, without a collegiate education, has added materially to the jurisprudence of the State of New York.

But again, it will be said that in those days the field was open almost exclusively to men of education. The examples I have given are an evidence of the contrary. Indeed, I believe that, in the greater facilities for education, there never was a period in the history of our country, when the proportion of educated aspirants for professional honors was greater than in times quite recent.

A thorough education, which shall have disciplined, and given mental muscle to the faculties, cannot but place its recipient upon a footing of vast superiority, in his power to reflect and develop truth otherwise than from mere perception. In the undue preponderance which the self-educated, or the imperfectly educated man, gives to the perceptive functions, he will almost necessarily be found inferior to the task of ascertaining truth through mere reason—through the reflective faculties, the chief instrument in the creation of mental products. The mental organization must

be most carefully trained, to develop it to the best purpose. It is obvious that the studies at the age of seven or eight years, must be different, in the character of the mental powers they task, from those which are to develop the faculties at fifteen or sixteen, and, with the great mass of mankind, this latter instruction will not yet elevate the mind to the use of analysis, as a power to disentangle truth in the rugged ways of a profession. There is an age for the exercise of the memory, merely as a faculty—another period for the acquisition of knowledge, merely as facts—another for the growth of the thinking faculties, in exercising them upon the comparatively easy acquirements thus obtained in youth. When this degree of development is attained, it cannot but give a vast superiority over an equal intellect untrained to this habit of reflection by steps which make the effort easy. The statistics of professional eminence show this truth, in practice, to be just what we have claimed, *a priori*, would naturally be its results.

The truth is that education, as it is understood in academies and colleges, is chiefly needed to develop the reflective faculties. The perceptive will be very apt to take care of themselves if the senses be unimpaired, and freedom of action be allowed, and thus the child and the savage will often, in this respect, present very remarkable developments, all acquired under no teacher but nature. But nature alone is insufficient. The collected labors of the past, and the careful use of them by experienced instructors, we have seen to be necessary even to preserve the civilization of society. The education of the college we claim is that which best fits its recipient for grasping the labors of past ages, and economizing best his efforts in producing new truths. It is obvious that, although the perceptive faculties are of vast importance in mechanical invention, whose rewards are even unduly great in the present demands of our age, yet, in the discovery of truth from truths which form the lower rounds of its ladder, such as is the case in jurisprudence, it is most important to develop the reflective faculties, and to acquire the knowledge upon which that jurisprudence is founded.

There has been a singular prevalence of erroneous opinions as to the objects of education. It is very generally supposed that the *amount of knowledge* acquired at school and college is of itself great; and that in this amount of knowledge is the chief superiority of the college student. In ancient times, when mere *learning* made a man famous, there might have been some grounds for this belief,

but in the great extension of liberal education, it now has very little truth. The amount of information which can be communicated by the regular instruction of a four years collegiate course, is small indeed in comparison with the vast resources of knowledge which must remain untouched. The failure to recognize the real object of collegiate education has led to bitter controversies respecting the usefulness of classical as compared with scientific studies. These controversies still continue, without result, because those who wish to substitute useful knowledge for what they call unprofitable drilling, do not realize that the comparative merits of the classics and of science, as studies, depend in their influence upon the student, not upon their comparative *utility*; but, as was well expressed by Mr. PATTISON in his Oxford Essays—"upon the comparative fitness of the two subjects to expand the powers, to qualify for philosophical and comprehensive views."

It is needless to cite studies which give no information, but yet are preferable in certain stages of the mind to others which convey useful knowledge. The arguments justifying these studies will apply directly to the necessity of collegiate education as most serviceable, and even necessary, to the development of faculties through which alone can superiority be obtained in a profession.

Some think that knowledge of the law is to be acquired solely by practice, and would hasten the admission of a student to the bar, in the idea that his progress will be much more rapid as soon as he stands upon his own responsibility. Here again, we have a remarkable refutation of this style of reasoning, in another profession whose workings have been so remarkably brought home within the last few years, that I cannot but impress the illustration into service. In military operations, I take it for granted that the perceptions play a more important part, as compared with the reflective faculties, than in the law. Within the last few years, thousands of officers have been developed from intelligent and even gifted material,—men of the highest business and literary training. But where is there one who has risen to the highest grades, and whose name shall live in history as a power in the conquering of the late rebellion, except from that class who have had the advantage of a first rate military education? Experience in war alone, will, only in the case of absolute genius—genius such as appears but once or twice in a century—make a great commander. In like manner, that lawyer goes into the contest with great odds against him, who thinks that mere experience in the practice will put him

upon an equality with those who have, as a preparation for its analysis, trained every mental faculty to grasp its principles without an effort.

But all this is mere warning to the aspirant, and I do not, of course, expect him to be influenced by it. He may say that, as he is to pay the penalty, he may be allowed the experiment, and that no one is the loser who has a right to complain. But has the profession no right to complain when it sees the standard of excellence lowered by this licensed irruption into its precincts? Here again, I shall use no argument. If any lawyer of twenty years practice will assert that the standard of professional eminence is as high now as when he was admitted to the bar, I will admit that I have been presumptuous in my assertions. But I have no fears of being called to any such reckoning. I must pass lightly over the argument drawn from the lawyers of our country composing its legislatures. One would think a sense of this responsibility sufficient to present the necessity of a knowledge of History, Political Economy and the Science of Government, as prerequisite to any profession from whose ranks the legislators and the statesmen of our land are recruited. But I have no space now to pursue this branch of the subject.

One word, however, must be permitted me in behalf of the easy access to colleges. These are eleemosynary corporations, and a very large proportion of the expenses of the student are paid by the college foundation, or its endowments. The expenses of college tuition, where this is not given gratis, bear but a small proportion to the amount demanded by academies and female seminaries, where a full equivalent is required from the pupil for the teacher's services. The dormitories are the property of the several institutions; the professorships are, or ought to be, endowed; the libraries are the gifts or purchases of former times, and the expenses of tuition, of lodging, and frequently of board, can be put down to the lowest point. There is but little excuse for the student who has any high idea of his art, for evading the time which should be devoted to collegiate instruction, as preparatory to professional study.

Still, for the present, I have no hope of checking the desire which young men have of acquiring a profession at the least possible expenditure of time and apparent—though not real—mental effort. So long as the laws permit access to the professions without the prerequisite of collegiate education, it is idle to expect that advantage will not be taken of the permission. The only remedy, or rather the only preventive to a further debasement of the professional standard, is to raise that of academic study until it approaches more nearly to the present standard of collegiate instruction, and if the professions be open to all, let the facilities be increased as much as possible for fitting all to undertake those professional pursuits.

## THE IMPORTANCE OF A BETTER PREPARATION OF YOUNG MEN IN THE GREEK AND LATIN LANGUAGES FOR ADMISSION TO COLLEGE.

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THE Greek language is a miracle of perfection, the highest attainment in linguistic excellence. Copious in words; abundant in inflections; rich in particles; attuned in its consonant and vocal elements to the laws of euphony, and possessing wonderful facilities of composition, expansion, and contraction,—it is capable of expressing with marvelous perspicuity, ease, brevity, and energy, every state and conception of the human mind, acting or suffering under the varied accidents of time and circumstance; and it is no less adapted to the sublimity of epic poetry than to the sport and merriment of comedy; to the music of the lyre than to the sadness and pathos of tragedy; to the compact jointings of mathematical and philosophical reasoning than to the burning declamation of the orator. And had the ancient Greeks left no monument of their advanced civilization and culture, save their language, considered in its distinctive features, as a work of art or science, the fact would need no additional confirmation. But embalmed in this language is an immortal literature. In it the everliving HOMER sang those grand strains, which have challenged the admiration of the generations of men, as they have come up in their succession for twenty-five centuries, bequeathing to the world the Iliad, that model of genius, compared with which all other productions of the kind have been found wanting. In it ÆSCHYLUS, SOPHOCLES and EURIPIDES paid their court to the tragic muse; and exhibited her stately goings and wonderful portraitures of human actions, passions, and motives. This was the vernacular tongue of SOCRATES, PLATO, and ARISTOTLE, names which will ever be familiar to the profound thinkers of every age. Through this PERICLES, ÆSCHINES, and other great orators of Greece thought and spoke. And in it DEMOSTHENES, the soul of eloquence, the embodiment of patriotism, the personification of rhetoric; now sporting with wit and humor; now on the wing of fancy; now soaring in exalted senti-

ment, towering in sublime conceptions; now applying the subtleties of logic, and combining mighty arguments, and concentrating all the fires of his genius to hurl them with the thunders of his eloquence against his adversary; the perfect orator, found a ready response to his every requisition, nor yet exhausted its illimitable resources. Fortunately many of the orations of this prince of Grecian orators have come down to our own times. More than twenty-two centuries have rolled away since they were first spoken by their renowned author; and the world, in the meantime, has made some progress in civilization, in the arts and sciences; but no man in any time, or in any country, has been preposterous enough to cherish the hope of surpassing them; and few, if any, the less unwise hope of equalling them. That this orator was a man of extraordinary natural endowments, it would be folly to doubt, and no less so, not to admit that he was greatly aided in attaining his unexampled excellence in oratory by the perfection of his native tongue. If this had been the living language of all the nations of Europe for the last five-centuries, I cannot believe that nature would seem to have broken her mold in forming DEMOSTHENES. He would have had many competitors closely approximating him, some equals, now and then a superior.

In the progress of ancient civilization, Greece became the central sun, from which radiated a universal light. With amazing genius the Greek applied himself to the study of art and science, law and government; and in every department of his labors he engraved the cunning of his dexterous hand; now after the lapse of twenty or twenty-five centuries, we read the inscription with increasing admiration. With a spirit free as the zephyrs on his mountains, and restless as the ocean waters, which lash his shores, he encountered every branch of knowledge with a skill and energy which no obstacle could withstand. With limited resources, in the midst of social distractions and harrassing wars, he forgot not his destiny, he slumbered not; but with heroic fortitude and undismayed heart he pressed on in the rugged paths of science and art, bequeathing to his country enduring glory, and to the world encouraging lessons and examples of wisdom. Two of the greatest thinkers that Germany has ever produced, KANT and HEGEL, acknowledged that, from the time of ARISTOTLE to their own age, logic had made no advancement; and how much has pure geometry progressed since the time of EUCLID? This great geometrician was at the head of a school in Alexandria three hundred years B. C.,

and he has been teaching ever since. Who, that has the slightest knowledge of even the rudiments of geometry, has not heard his name? Who, that has drunk more deeply in that clear fountain of wisdom, opened by his genius, has not been charmed by the profoundness of his research, and the perspicuity of his illustration? It is difficult to estimate the influence of such a teacher on the destiny of mankind. As we contemplate the immortal NEWTON grasping the grand key of the universe, and unlocking to the astonished world the laws governing the motions of the starry hosts, as they in silence wheel in their endless circles around their fiery centres, and striking the organ of nature, whose deepening tones, as the music of the spheres, inspire the inmost soul of man, and widen and intensify his action, we almost involuntarily award a portion of the glory given to the great Englishman, to his old Grecian master. I ask not that the ancient Greeks be regarded as infallible in their teaching; but, if they penetrated not, at all times, into the very sanctuary of truth, they at least opened the outer portals thereof, and explored the mysteries of thinking. Like PROMETHEUS bound on the cold Caucasian rock, they struggled by the pure fiat of thought to sunder the cloud of darkness, lowering for ages, and come out into the open light; and their works still remain to admonish us of the power of the human mind, when all its capabilities are earnestly engaged. As the tree of life, seen in prophetic vision by the revelator of Patmos, their labors are yielding their fruits every month, which are regenerating and invigorating the intellectual life of the nations. We solicit, then, for the Grecian language, so perfect in itself, and so rich in its literary precepts, a decent regard.

The Greek and Latin tongues are cognate; and may, perhaps, be regarded as sister dialects, with the Sanscrit, of some language not yet known. They possess many features in common, many words of common origin, striking likeness in their declensions and conjugations, and marked similarity in structure; and the more critically they are examined and compared, the more clearly their relationship appears. Certainly, they are too close in their affinities to leave any doubt that they were constituted on the same original base; and that the early inhabitants of ancient Greece, and those of ancient Italy, who preserved in the two languages their leading and most distinctive peculiarities, were one people in race. But the ethnography of these two peninsulas is still involved in much obscurity; and we shall need to exercise endur-



ing patience before the growing light of ethnology and comparative philology may become sufficiently luminous to enable us to discern all the causes, aside from the physical and intellectual habits and pursuits of each people, which conspired gradually to create out of a common language two divergent branches of speech. But the language of PLAUTUS and ENNIUS, of CATO and VARRÓ; that in which VIRGIL displayed the beauties and perfections of rural and pastoral poetry, and expressed the inspirations of the heroic muse, in strains swelling in full symphony with the immortal songs of HOMER; in which HORACE responded with exquisite grace, in ever-changing numbers, to all the fancies of the fickle goddess of the lyre; in which the historian found copious means to illustrate, with consummate skill and art, the mighty achievements of the Roman people, in peace and in war; in which were eloquently and lucidly expounded the subtle principles of Grecian philosophy, in prose and in verse; in which LUCILIUS, HORACE, JUVENAL, and others, wielded, with matchless skill, the keen terrific sword of satire; with which CICERO, lighted up with the ardors of his genius and eloquence, charmed and swayed the Roman senate, and chained the mad passions of the forum; and in which he recorded those orations, admired and consulted by renowned orators of many generations; and in which QUINTILIAN has exhibited the perfections of rhetoric, and taught the philosophy of oratorical education; shrine of Roman thought; sacred guardian of her literature and learning, which escaped the rude and destroying touch of barbarism; of ancient descent; sister of the Greek and Sanscrit; mother of the Romance languages; source of enriching supply to our own tongue; our constant companion in study and in speech; the ally of all our arts and sciences; shall we not respect it? and is it not worthy of being thoroughly studied?

Expunge from the English language the Greek and Latin elements, with which it abounds, and English literature would be reduced, if not to a nullity, at least to a complete nudity; and the language of our arts and sciences so robbed of all its leading characteristics, as to leave nought but deformity and ruin; for the technical part of our speech is, to a very large extent, derived from these sources; which evinces how fully we have drawn our ideas through these great arteries of wisdom, which, for centuries, have been pouring their enriching and vitalizing streams through the nations of the earth. In our natural sciences, in the science of medicine and theology, and in our jurisprudence, are the same

manifest marks of antiquity, the same evidences of our obligations; so that some acquaintance with these languages is regarded as a necessary prerequisite to the successful study of the learned professions. Indeed, we scarcely utter a single phrase, or short sentence, without meeting some word or more once the property of the Greeks or Romans. So interwoven, commixed and diffused are the elements of the Latin with the Anglo-Saxon elements, in the constitution of our language, that a thorough understanding of the latter, fairly implies a liberal knowledge of the former. Would the rhetorician, the historian, the poet, the orator, the divine expect to fathom it, sound it in all his depths, measure it in all its strength and power, and draw forth all its capabilities, without first penetrating into the mysteries of the ancient classics, and drinking largely of their stimulating essences? Their words, and some of their structural peculiarities and idioms have been remoulded, and thus incorporated into the texture and very framework of our speech, and made to constitute a portion of the substance and body of it. Because these exist in our language in such a way, as to compose an essential part and quality of it, of which it cannot be divested without, at the same time, being destroyed as a speech, we claim that they should be studied in order to a full comprehension of our own. Again, the ideas of the Greeks and Romans, their literature and learning, are so profusely mixed in the composition of English literature, and so pervade it that, whithersoever we turn in our literary pursuits, we meet intelligible signs of their ancient life and power, their wisdom and aesthetic glory. Here is an allusion to some of their customs and usages, full of associative significance, reviving in the mind of the classical scholar a thousand refreshing recollections and quickening emotions; these beautiful creations of some ancient poet, which, though admirably adapted in their new connections, and forming a fit part of a symmetrical whole, still betraying their proud original; here certain modes of expression, though gracefully blending with modern taste and genius, yet bearing unmistakable marks of age; there a feature almost undefinable, only dim and faint traces of its primitive character remaining, still not less effective in recalling the real images of the past, and transporting us in our imaginations over the realms of older activity and achievement. As the features of a friend of our childhood, seen in a picture, so changed by age and the trials of life as to be scarcely recognizable, often awaken in the silent repositories of

the soul all the scenes and experiences of our early years, painting them with such freshness and truthfulness, that we seem, for the time, to be carried back to them, and to be living them again ; so the peculiarities and features of classical literature, spread over the whole era of English letters, in all its varied colorings, tints and shades, dimly or distinctly seen, are constantly bearing us back over the fields of olden civilization, literature, art and science ; thus widening our intellectual and moral vision, expanding and fertilizing our minds, and fitting us for greater usefulness and enjoyment in the present.

In the invention of the art of printing was discovered the vehicle, by which the languages of the Greeks and Romans, their literature, laws, arts, and institutions, were to be borne on their extended mission. Many monuments of art and learning in these classic lands had been destroyed in the ruin accompanying the march of vandalism ; but many still remained, and much have they accomplished in molding the literature and character of the succeeding generations in Europe. SPENCER, SIDNEY, BACON, SHAKSPEARE, JOHNSON, and all that brilliant constellation of authors, who wrote between the years 1675 and 1725, and who illustrated the reign of ELIZABETH, took counsel of the masters of prose and verse, who had written in the Hellenic and Latin tongues. England's great men for more than four centuries have drunk copiously from classic fountains. Her historians, poets, lawyers, orators, statesmen, and divines, who have exalted the honor of the English name, shed a brilliant lustre on letters, nobly served our common humanity, and won for themselves undying fame, owe much to their ancient teachers. And the Germans, no less than the English, have ascribed much importance to the study of these learned languages ; and their eminence in philology, in the natural sciences, in philosophy, and in every department of learning, evinces the correctness of their judgment.

Again, the advantage of studying these languages may be seen in the extensive affinities and relationships which they sustain to one of the great families of language, in which is contained much of the literature of the world. For the accomplishment of the higher purposes of philology, a knowledge of them is indispensable. In the roots of words are the footprints of the nations ; in them are embalmed their physical and intellectual habits, their morals and religions ; and the more discriminately they are inspected, the brighter is the light emanating therefrom to illumine

the dark pathways of humanity, unreached by the rays of history. One hundred years ago, nobody imagined that the ancient Greeks and Romans were related to the Indians of Asia; but the discovery and study of the Sanscrit language by Europeans, have not only revealed that fact, but have shed a flood of light on the ancient and modern nations of both continents. The Sanscrit, the Greek, and the Latin are now regarded as sister dialects of one language; and to these the Teutonic language, in all its dialects, divisions, and subdivisions, is closely allied; so also the Slavonic, the Celtic, and others. Thus, in the roots and forms of words, and in the structure of language, we read the kindredship and lineage of the nations; and learn their modes of life and action. No one doubts, that the so called Romance languages, the Italian, Wallachian, French, Spanish, and Portugese are intimately related. Every body knows that they were all derived from the Latin; hence it is easy to see, that not only the study of them is much facilitated by a knowledge of the mother tongue; but that they cannot be thoroughly understood without it. Comparative philology has become a science of great consequence. It is achieving wonders in the world of letters, and bringing to light many things of olden times, enacted before the dawn of the historic period of our race. It is not especially a money making business, still it has its revenues; and we may rejoice that not all men, even in this country, in which gold charms as much as in any other on the face of the globe, have been befooled into the notion, that the soul of man is, in some way, venal, made under a financial contract, and destined to extinguish its ethereal fire in the pursuit of wealth. Let HOMER, NEWTON, and their great coequals of every age, in genius and wisdom, live with ever brightening glory; because they have left clear and ineffaceable evidences of the amazing power of the cultivated mind, to bless mankind through unnumbered ages. Let CRÆSUS live to proclaim the inconstancy of wealth, its insufficiency to satisfy the longings of the human soul, created with vast and ever increasing capacities for knowledge, and for happiness in its possession.

It is not my design to utter any encomium on the classic languages, or on classic learning; but simply to intimate that, if their practical bearing and utility should be fairly appreciated, we should not want sufficient incentives to greater care and diligence in preparing our young men to estimate and possess whatever of advantage they may bestow.

There is another phase of our theme worthy of all consideration—the disciplinary value of these languages.

As the human mind grows by the proper exertion of its own faculties, and strengthens by the prudent application of its own strength, that branch of study or science, which most effectually involves the equal and healthful action of the most of its powers at the same time, and which tends to the greatest practical utility, is better adapted than any other to the symmetrical and vigorous development and culture of these powers; and consequently best suited to subserve the purposes and ends of youthful training.

Let us take a boy ten years old or more, and examine his language course of education in preparation for college. He commences with the Latin; spends a week or two in learning first principles; then follow the declensions of nouns and adjectives, and the conjugations of the verbs. Here is a work for the active and persevering exercise of the memory. A multitude of forms are to be so fixed, arranged, and classified in the mind, that they can be instantly recalled, distinguished, and associated without perceptible effort. This cannot be done by fitful or occasional trials; earnest persistency makes it feasible. As the alphabet of our native tongue is imprinted on the memory, ever ready for use; so the inflections of Latin words are to be impressed there, that the sight, utterance, or recollection of one form of a noun or verb may, at the same moment, associate all its forms. In pursuing this elementary labor, the student will be forcibly admonished of the utility of orderly arrangement in his new possessions, and aided in cultivating the habit of methodical study. When this work is fairly begun, he undertakes the reading of short sentences to learn the use and application of the knowledge which he has already acquired, and to be encouraged in his pursuit. He has now, at least, a noun and a verb to be considered in their mutual relations. Their definitions are to be learned, their numbers noted, the noun to be brought under its proper declension and declined, the verb referred to its conjugation and conjugated, and the rule of syntax applied. In this process there is a review and confirmation of previous knowledge, and a little addition made thereto. From simple sentences, he is led to those more complicated, in which all the parts of speech, and some of them in their varied forms, are embraced. Here again his work is augmented. The words must be defined singly, their inflections critically noticed, their structural connections inspected, and

grammatical rules given ; all implying a review of preceding steps, and much service of the memory. In reading such a sentence, there is an operation of the mind, comprehending all the attributes of logical reasoning ; as, memory, association, discrimination, comparison, combination, and judgment. In a word, the premises are given to be examined and a conclusion to be drawn therefrom. And it is not unfrequently the case, that individual sentences present obstinate difficulties, requiring much discrimination and sagacity to unravel them. He is next advanced to the reading of sentences in discourse. Here the science of language and the whole field of interpretation is thrown open to him, in which little is known, and much is new and intricate. But luckily the obstacles exhibit themselves, in a measure, individually ; and so less formidably. Each sentence, requiring to be read as in the former instance, affords an opportunity for a partial victory, in which the boy's spirits are enlivened, his hopes brightened, his courage and his ability strengthened for a new encounter. In every onward step, he realizes an improvement in his memory ; increased ease and readiness in comparing and connecting words according to their just relations ; clearer and sharper discrimination in defining them ; enlargement of judgment for more accurate decision. After he has made a little advancement in the Latin language, he begins the Greek, and proceeds with it as with the former ; and soon finds himself in ardent struggle with the perplexities of both languages, in which he needs to summon to his aid all his capabilities. He has no faculty which may not now be brought into constant service. Memory is put upon the rack, and forced to bring to the issue all its available resources ; the powers of definition, discrimination, and distinction are rallied to the van with stimulated energy ; comparison and combination are urged to more effective action ; the judgment sits in grave and anxious counsel ; hope shouts its cheer in promises of victory. The onset is made, and the struggle goes on, the mind alternately applying and relieving now this faculty and now that, and, again, inviting them all in simultaneous co-operation ; until all move with elastic grace and flexibility in subservience to its volition. One obstacle is overcome, one barrier removed that another may be engaged with augmented force. Here are peculiarities and difficulties in construction, in the laws of syntax, and in idioms ; and obscurities in the meaning of passages, which can be elucidated only by perse-

vering study. The text and context must be compared with scrutinizing discernment; nice distinctions in the sense of words observed; delicate shades and modes of thought inspected; and history, biography, and mythology consulted. The field is very ample, stretching out in every direction, and furnishing liberal means for varied mental exercise, discipline, and culture; for when the rougher portion of the student's task is partially performed, he is invited to couple with the asperities of his labors the beauties and graces of rhetoric, the charms of poetry, the subtleties of logic; the deep investigations of philosophy; for these are displayed with profusion and variety in these languages. Thus his literary taste is cultivated, his reasoning powers educated, and his morals improved. In the critical and thorough study of the classic languages, the memory of the student, being ever on the stretch, is necessarily strengthened, and his suggestive and inventive faculties quickened; for he is continually entangled in perplexities urging him to have recourse for deliverance to every expedient that his genius can suggest or invent. He is ever comparing and combining thoughts, and must, therefore, acquire in this great facility. Reason, too, has its endless work. If his ambition languishes, he is reminded, that he is on the way which has conducted thousands to greatness and fame; if his imagination is dull and inactive, his young spirit may be touched with a live coal from the altar whereon HOMER and VIRGIL sacrificed; if his discrimination is feeble and obtuse, by what agencies can it be more effectually vitalized and sharpened than in the constant endeavor to discern nice differences in the signification of words, in order to arrive at the precise meaning of discourse? if his mind is narrow and contracted, will it not acquire breadth in the spacious field of interpretation—the field of its daily labor? if flexibility is wanting, will not the countless items of thought, to which his attention is so incessantly solicited, and the ceaseless resorts for the resolution of knots and complications, develop the desired pliability?

But the prudent study of the classics does something more than train and symmetrically unfold the mind; it imparts to it happy directions and tendencies. As the young eagle, having used and strengthened its pinions in short excursions from its mountain aerie, now impelled by the instincts of its nature, strikes its expanded wings for higher and wider flights through the ethereal fields; so the youthful mind, formed by classic discipline, and stimulated by classic learning, longs to sweep over the broad

realms of letters, not only to pluck fruits growing from classic roots in alien soil, and to drink full draughts from gushing fountains of classic flavor ; but to gather intellectual treasures from every mine. A love for learning has been created, and an enlarged capability for its acquisition. Has any mathematical teacher found the classical student faltering in the exact sciences ? What department of his mind has not been invigorated for rapid numerical calculations, for demonstrative reasoning ? What branch of the natural sciences does not his language-education enable him to comprehend with greater facility ? Will he not also more readily and ardently lay hold of the principles of rhetoric, logic, and philosophy, and how will his taste and ability for the science of language have been affected ? It is next to an impossibility for a young man of good talents to devote himself wisely to the study of the Greek and Latin languages, for four or five years, without attuning his nature to the philosophy of language ; hence literary men, men of all professions, especially needing dexterity and skill in the use of language, have, for centuries, set a high value on classical education. Can a divine be found, imbued with classical learning, who will not unhesitatingly acknowledge its importance, its utility ? He feels his influence in its labors of exegesis, in his diction, in his style of speaking and writing, in his literary associations and aspirations. And can less be said of the lawyer, the poet, the journalist, of literary and professional men in general ?

If it be desirable to create in a young man an ardent love, burning aspiration for learning ; to establish in him the habit of correct systematic study and investigation ; to cultivate in him a good literary taste ; in a word, to develop and discipline with symmetry all his intellectual powers ; to put them in such a condition, to engender in them such tendencies, that he may be enabled to work most efficiently and successfully in any department of mental labor in life which he may elect, a thorough, liberal, and judicious training in the Greek and Latin languages, in preparation for admission to college, will not, cannot fail to operate most potently and directly to this end. The history of preparatory education in Europe and in this country confirms our convictions ; and certainly the judgment of a host of profound scholars and wise men of different nations, vindicated for several centuries, and sustained by the incontrovertible evidence of experience, cannot be rejected but by opposing authority of no ordinary weight.



In stating some of the advantages arising from a proper training in the Latin and Greek, I have not intended to intimate that much precious time may not be wasted, nay, more than wasted, in studying these languages. I have not designed to hint even, that they may not be studied in such a way as to choke the energies and perceptions of the youthful mind, involve it in utter confusion; destroy its confidence in its own abilities; contract its views; stagger it in its efforts; extinguish its love for learning, and blast its literary hopes.

In our nationality we are young, and restless and hurried as we are young. The spirit of impetuosity and unrest pervades the the whole body politic. The vast natural resources of our country, and our free institutions, have opened to all classes and conditions of our citizens such broad fields of enterprise, inviting to activity, wealth and honor, that we have been tempted to excesses. We walk, when it would be better to stand still, and we run when it would be wiser to walk. We wish to do in a day what can only be well done in a week. We are impatient to see results as soon as they have been conceived in the mind, without waiting a reasonable time for the application of the proper agencies to produce them. We are distrustful of those principles of philosophy, which have been thoroughly tested by the experience of ages. We seem to delight in inconsistencies. We know that men cannot become wise in a day; still expect more of a boy than could justly be claimed of a man of full maturity. That a boy should be engaged three or four years in studying the Latin and Greek in preparation for college, in this age of steam velocity, is indeed a little startling. His friends already see professional honors looming up in dazzling splendor, or tempting opportunities to embark in lucrative trade; and shall the poor boy, under such circumstances, be compelled to pass through the slow and painful ordeal of studying the dead languages four or five years before he can be admitted to college. Why may he not be hurried over this course more in accordance with the spirit and usages of the age, and finish in a shorter time his collegiate career, and thus sooner begin his professional studies, or engage in business? With the same propriety might it be asked, whether he should wait to secure any discipline, or any liberal culture; for this rushing course is little better than nothing, sometimes even worse. Has the experience of ages fallen on us making no impression? and are we still to learn that the immortal mind, which we are bound in duty to ourselves, our country,

our race, and our God, to educate, is subject to certain laws of development and discipline, which cannot be wrested into a conformity with all the freaks of fancy, and the mad aspirations of ambition? If I felt that academic teachers were altogether answerable for the deficiencies in the preparation of young men for college, I should refer to it with much delicacy and misgiving; but the fault is here only in part. It is this unnatural haste, characteristic of all our enterprises, as a people, which pushes our young men into college before they have had time to take the prerequisite steps. Certain limitations in quantity are written in the catalogues of our colleges, and time to meet the requisition *well* is not allowed; hence the only alternative remaining is to urge on the student in utter confusion, leaving him no opportunity to fix in his memory the inflections of the words, the words themselves, or the grammatical principles of the languages. As a steam-car is driven impetuously through a district of country beautiful in its edifices, and diversified with the charms of natural scenery, with hills and valleys, meandering brooks and deep-flowing rivers, fertile meadows, and extended woodlands, fruitful orchards and vineyards, confounding all objects in one indistinct picture; nor permitting the eye of the traveler to rest for a moment on any one thing, nor to establish in his mind any landmarks whereby to retrace his journey, or review the ground; so the student in his preliminary education, is not unfrequently driven through the beauties of the classic languages with such haste and disorder as to leave no permanent impression of them on his mind. In the midst of beauty, he discovers nought but deformity. What would otherwise serve to render his memory tenacious, his perceptions quick and acute, refine his taste, mature his judgment, and invigorate all his mental powers, becomes an insupportable burden, inflicting absolute injury. But conceive him at the end of this dark and gloomy preparatory path. He enters college, and is it light and pleasant there? He is in a sea of trouble and painful doubt. Which way soever he turns, bewildering mists and fogs arise. He cannot retrace his steps and begin anew; the period for a complete outfit, for such a beginning as could not have failed to ensure a delightful progression and successful issue is past. The Greek and Latin grammars might have been made agreeable, or, at least, tolerable, when he began the reading of the languages; and when he should have been admonished at every step of their indispensable importance; but they have been so crammed into him, that his intellectual

stomach has utterly failed to digest their principles; or to retain any thing more of them than faint traces of their existence. He has stumbled along for two or three years, and thus contracted the habit of limping and blundering, which clings to him as its victim, and often forces him, in spite of himself, to pursue a course inevitably leading to disaster, if not to ruin. The period for preparation has been spent and no settled habits of methodical thinking formed; nothing has been done thoroughly, nothing critically, nothing with exactness; and the custom of careless, rambling study has, at all events, struck its poisonous roots of two or three years growth into the very nature of the student; and now being in college, what is he expected to do, but to proceed as he has begun, learning and unlearning, advancing and retreating—plodding in an endless round of confusion and uncertainty, employing more time and labor, and often in vain, to disenthral himself from the bondage of pernicious habits than in making real progress in knowledge. His collegiate course is not reduced to a preparatory one; it cannot be; but it is sadly impeded, and often ends in discouragement, and in an incurable disrelish for all severe intellectual labor. So he leaves college with an argument grown into his very being, against the utility of classical studies, and often of others as well. He has tried them himself, and seen, and sorely felt their utter futility. His literary career has thus early come to an end. He has been voyaging on an unknown ocean, with broken compass and deceptive chart, with tattered canvass and leaky ship; where he has been now tossed and distressed with storm and tempest, now becalmed and befogged, now threatened with quicksands and breakers—at the mercy of chance ever. At length he has reached a shore, and it is not strange that he should look back with a little dread; that he should not be zealous to encourage his friends to embark on the dark waters. His labors, academic and collegiate, have been irksome and exhausting; they have left him living without life. Not more than one to twenty of all the young men who graduate in the colleges of this country, continue to interest themselves in classic studies after the completion of the academic curriculum. The practice of professional men all over this land will corroborate this statement. • They have not been educated to esteem them of any practical advantage. There has been now and then an honorable exception. Mr. WEBSTER was known to cherish a high appreciation of the practical utility of the classics. Mr. EVERETT

and Mr. CHOATE were both accomplished Greek scholars; and the latter never ceased to read HOMER in the original while his life continued; and I know of a few professional men, not teachers, in this and other states of the Union, who have been accused of the folly of enlarging their classical learning after leaving college; and what is marvelous in the case, they have invariably shown strong evidence of the advantage of indulging in such folly. This outside work has enabled them to do more inside work, and to do it better. In England, we find a very different state of things. Her great men, as before observed, for more than four centuries have been remarkable for their classic culture. Her statesmen, amid the pressing responsibilities of the highest offices of the realm, have found time to be refreshed with the amenities of ancient literature. Nor is there at the present time any indication of a distrust in this practice, or a departure from it. What has been regarded, in the past, as meriting so much admiration and attention, is still esteemed worthy, is still pursued with quickened zeal and earnestness. Mr. GLADSTONE, one of England's great and brilliant men, within a few years, while charged with the onerous duties of chancellor of the exchequer, has published three large volumes on the writings of HOMER and the Homeric age, in which he displays a very comprehensive, critical, and familiar knowledge of the Hellenic tongue, character and customs. Still more recently, we have from the pen of LORD DERBY a literal translation of the Iliad, in verse, which, if it be at all wanting in the spirit of poetry, evinces a clear perception and profound understanding of the great original. I mention these honored names to indicate how these languages and their literature have been, and still are estimated by those fully competent to judge of their merits and utility; and if the experience of five hundred years, and the judgment of wise men, drawn from observation and experience, may not constitute satisfactory testimony in their favor, I know of nothing more conclusive to be offered. If any nation in the history of the world has been blessed and honored by her learned men, her authors in every branch of literature and science, and her statesmen, England is that nation. Nor has any nation done more to establish and disseminate equitable principles of political economy than has England. But her institutions of learning have been the potential agencies in the production of these beneficent results; and I leave the history of her preparatory schools, her colleges, and universities to illustrate how much

significance she has ever attached to the study of the Latin Hellenic languages. She has never ceased to use assiduous care in the preliminary training of her young men in them; thus has she created in her young men, at the beginning, an abiding love for liberal cultivation; and the consequence speaks for itself. England is not our friend, we have whipped her too often. She has insulted us in the day of our trial, in our domestic struggle, which we have just concluded with so much glory in reaffirming, and more permanently establishing the great principles of political and individual liberty; but let us not forget, or undervalue her grand achievements in art, in science, in government. But we Americans demand something eminently practical and useful; and who has any right to complain of us for this? But what is practical and useful? In education, I understand it to be that which best prepares a man to fulfil the high duties and responsibilities of life. The study of Arithmetic, Algebra, Geometry, and Trigonometry, is useful; still a man can hardly solve all the problems of his destiny by numerical calculations, by lines and angles, sines and co-sines, tangents and secants; nor does the solution proceed from the chemical crucible, geological research, or astronomical laws. All these sciences are practical, and eminently useful; but what in them is most practical and useful is often entirely overlooked—their general influence on the mind, their forming, refining and invigorating efficacy. As the gymnast in his disciplinary practice generates in his body muscular strength, which may now be applied in other exercises as well as in gymnastic; so the student, in pursuing these sciences and others, engenders in his mind intellectual force, which may be employed, not only in what is ordinarily termed the practical application of these sciences, but for other purposes as well. It exists now as a force, independently of the means by which it was acquired, and may be used in a diversity of ways, as occasion may require. As the principle of the lever in mechanics, though always the same in its nature, is susceptible of numerous modes of appliance; so mental force, in whatever particular way derived, is capable of being appropriated in a great variety of directions. Thus, whatever best disciplines the mind and imparts to it the most intellectual and moral force, is, on the whole, the most practical and useful. The great mass of mankind work by borrowed strength; they follow rules and principles wrought out by the educated few. The scholar may not himself use all his

knowledge in practice; but he should be a light and a source of strength to the many. All his wisdom and power may thus be used; not a whit of it need be lost.

GALILEO discovered the sun to be the center of the solar system; and thus made known a great central truth; and the bigoted pope imprisoned him for it; but how grandly practical has been the grand discovery. When the immortal FRANKLIN was plying all his energies to solicit the electric spark from heaven, I have no doubt that his good neighbors thought him spending his time in vain. How foolish for a man to be playing with a kite. Why not do something practical and useful? Little did they apprehend that his clear, disciplined mind was revealing a principle that would in some future day thrill the whole world with its practical influence and utility. It requires sometimes the lapse of centuries to make the practicability of great truths tangible to the mass of mankind; and often civilization advances through agencies, which are discovered but by very few persons. Wise men study truths in their more extended relations, and thus detect their wider practical usefulness, which is concealed from the generality of mankind, who satisfy themselves with what appears on the surface. Let us, then, educate our young men with carefulness and thoroughness, knowing that we shall thus more effectually increase their intellectual and moral power; and so better prepare them for the practical duties of life. Mr. GLADSTONE graduated at the University of Oxford with the highest honors; and he has nobly served his country with his great talents and acquirements; because he was properly qualified at Eaton, for Oxford; and at Eaton and Oxford, for the service of his country. Mr. WEBSTER always considered his training in Exeter Academy as of more advantage to him, in the labors of his life, than the education which he received at Dartmouth College. By general consent and the concurrent voice of those best qualified to judge in the premises, the Greek and Latin languages have been made the prominent studies in the work of preparation for college. Although other branches cannot be neglected without serious loss; still, as the study of these languages is presumed to have a peculiar fitness for mental discipline; and as they are usually begun to be studied when the mind of the pupil is in a very impressible and formative state, the manner in which they are studied becomes a matter of primary interest. Any want of thoroughness, care, method, or aptness in teaching them, is disastrous in the extreme. The

young man is here molded and attuned, in no inconsiderable degree, for the part which he is to play in the future of his life. The collegiate course should follow the academic as a continuation and enlargement of it; but in such a way as to produce no derangement in the intellectual habits and tendencies formed in the latter. In a word, the preparatory training should constitute the firm and stable foundation, and the succeeding work should be erected thereon so as not to displace a single stone in it. If there must be defect in any part, let it be in the superstructure, which can be repaired without demolishing the whole building. I do not hesitate to utter my deliberate and matured convictions, which I believe to be established in reason, that more importance should be attached to the preparatory than to the collegiate course of study. I mean, that the destiny of the student, and of the world through him, is more affected by the preparatory course. A failure in this is wont to be so fatal, so irretrievable, that no pains should be spared to avoid it. And I shall now be permitted to say in plain English what we all know, that it is not unusual in this State, to say nothing of other States, to send students to our colleges very imperfectly qualified; and that in this condition they are admitted to our colleges. I have ascribed a part of this fault to the state of the times; the rest, gentlemen, we teachers are responsible for; and it is high time, to wash ourselves of our guilt. Until this shall be done, our academies will languish, and our colleges breathe sickly. The voice of our colleges and academies should be one; our interests are one; we are mutually dependent; and on our prosperity depends the success of the cause of education in this State. And shall we permit this State, a glorious empire in itself, to fall behind any other State in this Union in its institutions of learning? I am unwilling to institute comparisons between the academies and colleges of this State, and those of New England. It is well, however, for us to inquire what we are, and how we stand; but better to resolve what we will be. Our common schools are improving, are doing well. Let the spirit of progress and reform pervade all our literary institutions. It is manifestly conducive to the advantage of our high schools and academies, educating students for college, to retain them until the work of preparation is thoroughly done; and the good of our colleges requires that they should do this; and what is more, the good of the student and the cause of education demands it. Let us, then, work together, as one man, to the

grand issue of perfecting our institutions of learning; and thus nobly labor to promote the intelligence and happiness of our people, and the welfare and glory of our commonwealth. Let us consult together in frequent convention, and look our deficiencies manfully and sternly in the face; then devise and apply what remedial means may be in our power. We complain of our preparatory schools, that they fail to do their work well, and to do enough of it. Shame be on us for such a complaint. Why not rather first allow them a privilege of doing what we blame them for not doing; and then, if they fail, refuse to accept their work, and refuse with pertinacity? As long as their students are admitted to college with imperfect preparation, they will be obliged, in spite of their objections, to yield. If the door is left freely open, of course, it will be freely entered. In my opinion, if any charge be made, it should be reversed. The academies, in right, should complain of colleges for wresting their work from their hands before they have had time to finish it. But unanimity is better than discord; co-operation, than complaint.

It is true, that comparatively few of our young men acquire a liberal education; but such as do, are expected to fill important positions, and to exert a molding and leading influence among their fellow men in every department of human activity; and to be sources of intelligence to the people; hence whatever means and instrumentalities may most contribute to their perfect development and discipline must be regarded as of vital significance. We look to our schools—our literary institutions, for the accomplishment of this object. If the character of our people is in a great degree to be modeled by their forming efficacy, and their intelligence to be drawn therefrom; if here the doctor of medicine, the lawyer, and the divine are to be imbued with the spirit of learning, and to receive their preparation for professional excellence, usefulness, and distinction; if here the muses, allured by classic halls, are to pay their early visits to our poets; and here the historian is to make his first survey of the broad field of human actions and motives, and the world of letters; if here the man of science and philosophy is to be trained for earnest and searching disquisition, and profound conceptions; and, if here, too, our legislators and statesmen are to acquire their early discipline, and lay the foundation for those exalted attainments in wisdom and the principles of justice—for those liberal and comprehensive views of the legitimate claims of humanity; fitting them to become the



just guardians of the laws of a mighty republic, and conservators of its prosperity and honor at home and abroad, the responsibility of those supervising our institutions of learning, and those engaged in teaching, is too momentous, in its relations and bearings, to be assumed without sentiments of deep concern. If our system and methods of education can be improved, our duty is plain and direct. The work of reform should be commenced with the least possible delay.

## \* A DEFENCE OF RHETORIC.

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JUST now, in the formative period of our history, while as yet, in this country, our educational methods are not quite fully matured, it may do us no harm to direct our attention to some of those objections which are frequently made to the Rhetorical Art.

Not always distinctly stated, nor consciously held, and known to be easily refuted; yet they have so much power in our places of education, high and low, in our schools, professional and disciplinary, that this art of expression in words has been either altogether ignored or compelled to assume an inferior position. Sometimes these objections appear in single phrases, current forms of speech; sometimes in the apologetic words of writers and speakers themselves; sometimes in a scholarly depreciation of success gained among the people; but whether implied or expressed, these objections may be reduced to two classes: the first depreciate the nature of Rhetoric itself; the second condemn the object at which Rhetoric aims.

In order to appreciate the strength or weakness of the attacks made upon rhetoric *per se*, it may be well for us to restate as clearly as possible; the true nature of the art itself.

Rhetoric has been accurately defined by one of its masters: "the art by which philosophy and poetry are combined for a practical end," or in other words, the art through which we may effect a combination of the results of thought, imagination, and feeling, in order to accomplish a purpose.

Philosophy, systematic thought is essential to the discovery and development of truth; but only to discover and develop what is true is not the aim of rhetoric. Poetry is thought clothed in the conceptions of the imagination, or baptized with emotion, but the art of poetry only, is not rhetoric. Philosophy may discover and develop truth for its own sake; poetry may adorn that truth with the splendors of the imagination, or send through it electrical throbs of emotion, in order simply to elevate itself by its own

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\* This paper was read at the Convocation in 1864, but was not included in the published proceedings of that year.

conceptions, or to glow with the fire of its own feeling. But rhetoric does more than philosophy thus alone, or poetry thus alone, nay, more than both combined by themselves, for their own sake; it gives to philosophy an object, to poetry an object, and teaches how that object may be attained. And not only so, it combines philosophy and poetry, or teaches how they may be combined for a practical purpose.

In its hands, truth itself is molded into a precise expression, a clear enunciation, a methodical statement, in order that it may be clearly seen and comprehended and so impress and at last convince another mind. In its hands the current of the emotions is not checked, nor permitted to expand itself in aimless shallows over indefinite surfaces; but these emotions are so directed into their own channels, that, by their combined power, they may sweep away in floods of feeling all opposition not only, but by their sympathetic influence move many a mind to the accomplishment of a desired purpose.

Rhetoric then, is truth and something more; is poetry and something more. It holds always in its mind's eye, an object to be attained; and that object is the movement of a hearer or reader through the convictions of expressed truth, or the charms of a controlled imagination, or the sympathies of a directed feeling. In description, it teaches writers and speakers how they may combine fact and fancy so as, sometimes in a single line, to recall—to recreate objects and scenes of art or nature, and thus incite a love for things of beauty and a zeal for things of science. Guided by the hand of rhetoric, a biographer will not only analyze—atomize character and life, for the sake of its anatomy simply, but will so paint that life, sometimes by a single pencil stroke in a condensed epithet, that the man shall live again before us not only, but be an example to us, as if he were alive again. A rhetorically trained historian will not sacrifice the truth, but in the light of his imagination reveal the truth, so that the endless succession of events and characters shall be to the eye of every reader a succession of pictures. And so men shall not be individualized singly by the historian, but by that skill which rhetoric imparts, grouped in their appropriate places; and this not for his own eye, but that readers may see them as he himself. The orator in early and in later life turns to rhetoric for the method by which he may train himself, so that his every inflection, every tone, every vocal movement, every gesture, shall have a meaning. And only

by such lessons, learn them where he may, can he gain the power to hold the hearts of men in his hands, electrifying or subduing them by an effort of his own volition.

Thus every writer or speaker who is not intensely self-conscious, all men who write or speak to other minds, must kneel for their earliest and their latest lessons at the feet of rhetoric. Philosophy will not teach these lessons, for she dwells apart, that she may discover and develop, systematize and classify truth for its own sake. Poetry will not teach them, for she is lost in rapt contemplation of the brilliant creations of her own imagination, or frenzied with the fire of her own enthusiasm. But rhetoric, for many a century, has taught these lessons, by means for stimulating the inventive powers, by its methods of conviction and persuasion, by its criticism of the false and true in the work of the imagination, by standards of taste, by models of good writing and speaking; by all these and many more, authors have been taught to combine the systematized truths of philosophy and the imagination and feeling of poetry, in order to accomplish a practical purpose.

Now those who would depreciate rhetorical culture by objections founded upon what they assume to be the nature of the art itself, in their definition really exalt one of these elements into the place of three, ignoring or denying the others. They make a monster and call it hard names. They exaggerate a single feature into a caricature and then defame rhetoric by giving its name to this portrait of their own painting.

To some, the art is nothing but poetry, or poetry as they call it and as Mr. BURCHELL in the *Vicar of Wakefield* called it, "Fudge!" fancies without fancy, figures without thought, figurative expressions, poetic words without meaning, odd words needlessly odd, gay, conscious ornament, ornament for its own sake, elaborate forms of beauty, forms without substance; rotund periods, sonorous monotony, verbal attempts at the grand, the pathetic, the sentimental; tumid inanity, bombastic fustian, "imagery not grown up in the loom with the texture of the thought, but put on afterwards, as so much embroidery or fringe!" Texture of the thought? In the opinion of such depreciators, there is no thought, no philosophy, no systematic truth in rhetoric; it is all poetry and that unworthy of the name—no poetry at all; the merest verbosity, shameless rant, "mere rhetoric!"

Now, we may be told, no scholar worthy of the name, will exalt such flimsy stuff into the place of true rhetoric. Every

thinker and writer and critic knows that these are but the paper crowns and tin tinsels, the paste and pinchbeck, and corked eye brows of show without substance, "rhetorical flourishes" rightly named.

Yet we may ask in reply, why do men attach the name "rhetorical," as we have just done, and as others often do, to such false verbiage — "flourishes" well named? Dr. QUINCEY tells us, in substance, there was no room for rhetoric in Greece, when practical questions came up in the midst of earnest thinking and debating—the mental conflicts of a deliberative assembly, the war descends below words and deepens into a serious discussion about earnest things. A writer of our own, while painting a vivid picture of the state of society in ancient Rome and piling up a threatening mass of the indications of approaching disaster, gives as electrical emphasis to the statement that everywhere, throughout the Empire, in the progress of the decline, "*rhetoric supplanted truth.*" But how could this be? What antagonism is possible between rhetoric and truth, so that one can supplant the other? Rhetoric is truth and truth is rhetoric; truth combined with the imagination; truth moist with emotion; truth directed to the accomplishment of a purpose; and none the less true because so combined and directed. There can be no poetry apart from truth, for the ideal is the highest, truest, real. Neither can there be any rhetoric apart from truth, for the true is one of its essential elements. Because in a production accordant with rhetorical rule, results of the reasoning process only are given, and not the reasoning process itself, truth is none the less there. Because conclusions only are stated and not the syllogistic major and minor by which those conclusions are reached, truth is none the less there. Or let these conclusive statements be made in some other form than by the use simply of a subject and predicate bound by a copula, they are none the less true. In its national emblem, its harp, its lilies, its thistle, its lion, its eagle, a whole nation sees the truth of a proposition expressing the national character, the national hope, the national power; and this is the glory of that emblazonry. And the proposition is none the less true to every mind, because in the national emblem, it is so vivid to the imagination of every eye.

So also, many a proposition may be conveyed into our minds through the feelings of our hearts, as well as through the logic of our heads or the perceptions of our eyes; and it is none the less

true for that. A thought may be so transfused—flooded all over with passion, that not only are we mentally convinced of its truth, but our hearts respond, sometimes so heartily that every fibre thrills with emotion; and this does not make that truth false, but all the more true. The words may suggest to our ear but the tap of a drum, or a single strain of a song we've heard at home; in the words we may see only the wave of a flag, or the glance of an eye, or the flight of a bird that used to build its nest in the old orchard where we played when we were boys; if our hearts respond to what we see and hear, if we feel its meaning so that every man of us is conscious of a spinal quiver, is it any the less true because pulses beat quicker and moistened eyes flash brighter? And yet how many will insist that we are descending from the heights of truth into the contradictions of falsehood, when we affirm, as we may most emphatically, that is rhetoric.

Glance for a moment through the rhetorical lens at that trio of orators who gave dignity and glory to the eloquence of the American Congress, during the earlier half of the present century. If single epithets could be comprehensive enough for each, we should say that the oratory of the Carolinian was logical; that of New Englander both logical and imaginative; and that of the Kentuckian cogent and passionate.

Mr. CALHOUN was remarkable for his clearness of perception, his closeness of investigation, and the syllogistic directness and precision by which he reached a conclusion; and he carried his hearers through the same processes, in order that, with him, they might reach the same conclusions.

Mr. WEBSTER sometimes, but seldom, publicly went through the mental processes by which directly he had reached the propositions with which he carried conviction into other minds; but with a fulness of example and a breadth and clearness of illustration, he repeated and re-repeated his propositions, and the historical or political truths associated with them and bearing upon his object, until he impressed his great conclusion upon the mind of every hearer with a power approaching resistless grandeur. And this he did, not only by presenting bare propositions, variously repeated; but more frequently those incarnated by the imagination, recalling images in the names of States and battle-fields and sacred places all over the continent; so that, until our recent conflict, there was hardly a memorable spot in the land unassociated with his words.

Whatever critics may say, such was the power of his imagination that DANIEL WEBSTER might well be numbered in the list of American poets.

Mr. CLAY, unlike both his rivals, seldom or never *syllogized*, if I may say so, or if he did, his argument took the form of an enthymeme. He seized universally admitted truths, almost self-evident propositions, and lighting them up with the fires of his own enthusiasm, uplifted them like torches for his countrymen to follow. By the sympathetic cords of his nature, he drew toward himself the affection of multitudes. You remember how, with uplifted hands, young men shouted and old men wept at the mention of his name ! His own overwhelming sympathies poured themselves through his mellifluous tones and transferred the affection he inspired in his hearers for himself, to the cause he loved. CALHOUN ruled men, if at all, by logic. WEBSTER convinced them by argument, and moved them through their imagination. CLAY led them to love the truth they already believed, and to love him, its advocate, through the sympathies of their emotional nature.

Now, shall we say there was more truth in CALHOUN's logical processes, than in WEBSTER's imaginative oratory, or CLAY's passionate eloquence ? Does the strength of an argument lie in the bare form of its presentation, and not rather in its whole substance ? Shall the bony skeleton, nicely jointed, closely-fitting in its every part though it be, yet harsh, hard, angular, say unto the form which wraps it round in beauty, giving an endlessly varied expression to its minutest muscle and most delicate fibre, and warming the dry bones into life with the fresh currents of an ever youthful blood ; shall such a bony skeleton say unto such a living temple, "I have no need of thee ?" Yet no less than this is done by those who make the rhetorical even partially synonymous with falsehood, and the logical only, truth. There is to be sure false rhetoric, as well as false logic ; but logical truth is no more true than rhetorical truth. False logic is as false as false rhetoric. Nay, more, the deductions of a strict logic applied to the practical affairs of life, will be found more frequently false than the conclusions of rhetoric. The falsehood of JOHN C. CALHOUN is all the more damning to-day, because through the channels of a strict logic it reached the convictions of a semi-Celtic race—a race, like their French fathers, ready at any moment to run a logical, theoretical truth out into a practical falsehood.

The truth of DANIEL WEBSTER is all the more true, because his

broad arguments, so full of moral force, were made to live in the eye, and through the heart to move a nation whose bayonets flashed with his truth and whose cannon resounded with his ideas.

Rhetoric every where, is all of logic and much more. It is logic vivid, brightening, enlightening; logic on fire, melting; logic suffused, tenderly moving; logic passionate, exalting. Rhetoric is not falsehood, poetic or passionate; it is systematized truth combined with imagination and feeling, for the accomplishment of a purpose.

But there is a second and more numerous class of objectors to the rhetorical art. These do not found their objections upon what we think to be a mistaken conception of the nature of rhetoric itself; but they condemn the object of its aim. They believe it to be wrong thus to combine even philosophy and poetry if it be done for a practical purpose. In their sight, the achievements of rhetoric are worse than superficial display, words without meaning, all of which may be harmless; they are words spoken for mere *effect*. Philosophy is thus sacrificed, slain in the streets, merely to accomplish some immediate and perchance temporary purpose. Rhetoricians are Jesuits in books, Jesuits in speech, "justifying the means by the end." The muses are sold and chained in the marketplace, or go dancing about as hirelings to pick up pence for their masters. Rhetoric to them is artifice, cunning. They remember CICERO cannot recollect the familiar name of POLYCLETUS until some bystander shouts it in his ear, lest he should be supposed familiar with the history of Greek art—a subject which he knew his fellow citizens would deem unworthy the notice of a Roman statesman. They assert that by attention to dress, by careful attitudes and gesture, by the arts of speech, orators high and low carry away captive the people. They defame an orator of our own time by asserting his descent to the low trick of pocketing jingling coin, so that in the presence of thousands, on the platform, in the nick of time, a decisive blow might give the sharp emphasis of an ear-piercing clink to the contrast between the selfish meanness of MARLBOROUGH at Blenheim and the patriotic generosity of WASHINGTON at Mount Vernon. MONTAIGNE was one of these objectors, for in his own words: "Those who paint and plaister, filling up their wrinkles and deformities are less to blame, for it is no great loss not to see them in their natural complexion; whereas these make it their business to deceive not our sight, but our judgments and so adulterate and corrupt the very essence of things. They



would in Sparta have sent such fellows to be whipped for making a profession of a lying and deceitful art."

Now the best answer perhaps to all who thus charge rhetoric with deceit, is to call for a schoolmaster's definition of terms. A definition often will bridge a seemingly impassable gulf, so that friends and foes can join hands. Such depreciators lose sight of the plain distinction between the words *art* and *artifice*. Science is a methodical classification of principles; art is a practical application of these principles. If deceitfully applied for another than the apparent purpose, with the intent to deceive, art becomes artifice; but is not artifice and cannot so be without deceit, which is not essential to art. The processes of art may be known or unknown to us, but artifice conceals them from us. The object of art is apparent, of artifice unknown. Artifice is trick, art is sincerity. Artifice is cunning, art is skill. Artifice is sly, art is frank. Art is reality, artifice is affectation. Art is expediency, artifice is policy. Art is subtle, artifice is subtle. Art elevates itself and the artist; artifice degrades its master and its victim. Art is artistic, artifice is artful. One is substance, the other show. One is "to be," the other "to seem." In a word, art is true, artifice is false.

Rhetoric is an art—both a science and an art. As a science, its classified principles are derived from a long observation of the methods by which men of many races have openly combined truth and poetry to accomplish acknowledged purposes; and as an art, it is simply a re-application of one or more of those methods to accomplish the special purpose of some writer or speaker. That purpose may be bad and so may be concealed. But the evil in the purpose, whether accomplished or not, or whether concealed or not, cannot be charged to the account of rhetoric. You would not blame architecture for the wickedness which defiles many a temple. You would not depreciate sculpture because of idolatry, nor painting because of the sensuality it may represent or excite.

Neither should you depreciate a style pure and clear as light, because that style has carried the subtle skepticisms of HUME into many minds; nor the gorgeous grandeur of the periods of GIBBON because in them falsehood assumes the tragic seriousness of truth. We cannot make rhetoric accountable for the evil which may have been done through the application of its methods.

Neither again, can we assume that the purpose of those methods is evil because it is concealed; nor that the methods themselves

are deceitful because they are concealed. I may desire to move men to love for CHRIST; I may tell them so in my book or sermon, and thus exhort them openly and directly to the performance of their duty, and I am very sure my words will be vain; or, I may say nothing of what I intend to induce them to do, nor how I mean to move them, and yet so present to their minds the character and life of the Saviour in all its patience and gentleness and kindness and self-sacrifice, that I know they cannot help loving him. Because no announcement is made of the purpose intended and their love for their Saviour is thus excited indirectly, there is no deceit in those methods, there is no lie in them because no intention to deceive—very far from it. Falsehood is often indirect, but indirectness is not falsehood.

Still more, if the purpose is apparent and worthy, and yet the hearer or reader is ignorant of the methods by which he is convinced or moved, his ignorance does not make those methods deceitful. If a metallic clink gives an emphasis to the meanness of MARLBOROUGH, unemphatic without it, my ignorance of the means does not make the emphasis unworthy. Neither can deceit be charged to the art which taught the orator that a clinked emphasis would be very significant. No one knows how the minsters of the middle ages were raised so gracefully and so high. We may not know how CRAWFORD made PATRICK HENRY live and look and speak in bronze, as he stands now with arm uplifted and flashing eye, beneath the portico of the Capitol at Richmond. Neither can we know how OLE BULL with that little violin could make a thousand people feel just as they did when they saw and heard Niagara. No one but an artist, and he an architect or sculptor, or musician of genius, can tell me—and most likely he cannot tell me how these marvelous effects are produced; yet because I must remain ignorant of his methods, I will not charge the artist with deceit. Yet this would be quite as just as to insist upon the deceitfulness of an art which may teach one how by a single movement of the hand to indicate a nice discrimination in thought, or recall to the eye a scene long passed; quite as just as to insist that those methods of amplification are deceitful by which advocates in our Courts of Justice bring out into the light some important facts and throw into the shade others less vital, so that every juror can see the truth as the advocate sees it.

You would not charge OLE BULL with deceit on his violin, yet every well instructed speaker knows how equally thrilling

effects can be produced by vocal changes of key. The most delicate chords of feeling will vibrate in unison with a tremulous tone, awakening a sympathy with emotions naturally expressed, thus. The emotion may be absent, the tremulousness assumed and so the speaker insincere; but rhetoric is not blame-worthy for teaching him the truth that such tones touch tear-fountains. The deceit is in him, not in his art. Shall I charge architecture with all the wooden spires, or sculpture with all the green lions, or painting with all the staring portraits, or music with all the double and treble demi-semi-quavers, by which big and little boys and girls in city and country are imposed upon? Yet this would be no more unreasonable than to charge rhetoric with the deceit practiced by its false disciples.

Yet few are really deceived. Too highly colored rhetorical pictures and false attitudes are not so likely to deceive as those of painting and sculpture. An audience of children, with their serious eyes, will disrobe an ostentation, see right through an affectation, detect a sham, until in their seats, more genuine than their elders, they will nestle down the speaker on the platform. So in vocalization. You may never have heard or seen the speaker who addresses you, yet the instant his tones reach your ear, you know whether they are his own, or have been assumed. You know this intuitively. Seat yourself in an audience and watch that famous man who cannot distinguish "the Star Spangled Banner" from "Old Hundred," or even him who can detect no difference between "Philedelphy" and Philadelphia; and we run no risk in asserting that you will see even his lip curl with scorn, and his eyebrows elevate themselves with astonishment at the effrontery which should think of imposing upon him with such insincere affectation. Rhetoric then, in itself, in its purposes and in its methods is not insincere, and false rhetoric rarely deceives.

Again, the object of the rhetorical art has been condemned as self-exaltation. The writer and the speaker are said to combine truth and poetry indeed, but only for effect: to gain for themselves a reputation for eloquence; so that if any real object is gained, its attainment will reflect glory on themselves. We are told and told truly: "It is worse than selfish to gain a personal power at the expense of a theme: no man should write or speak simply to gain for himself the reputation of eloquence; such indirect self-exaltation ought to be as disgraceful as direct inordinate display." And says

the objector, is not a wide spread reputation for eloquence often the effect of certain rhetorical methods by which in books, a kind of physical glow is given to the style, and in public speaking through elocution, a false animation is produced? Have you never heard a touching tenderness, or deep emotion simulated through an appropriate prolongation of tones, by changing the vocal key, or even by a certain tremulousness of speech, which every moment seems as if it would—yet never does thicken into sobs and tears? Many a reputation for eloquence is thus falsely gained, yet we are asked, is not this and this only the effect at which rhetoric aims? Is not this self-exaltation plainly the purpose for which the rhetorical art combines philosophy and poetry.

If this indeed be the object of the rhetorical art—so to write and speak that men shall read and say “that is genius,” or hear and cry “it is the voice of a God and not of a man;” then every successful orator, like him who made an oration from a throne, might well be smitten by the angel of the Lord.

But we cannot be mistaken in affirming that every lesson which rhetoric teaches, every precept she inculcates, every example of success in writing and speaking by which she illustrates and enforces these precepts, and every analysis of human nature with which she arms her disciples for success in convincing and persuading men; all these find their key in the single word *self-sacrifice*. It is for other minds, that we are to use strong clear words and pure idioms; to attract the interest of other minds, we are to adorn our pages with all the graces of diction, the jewels of ornament, the flowers of fancy; for other minds and not for ourselves are we to methodize thought and select and combine our arguments in their fullest force. For the sake of other minds, are we to practice repetitions which may be quite needless and even irksome for ourselves. It will be in vain for us to glow with the most ardent enthusiasm for our theme, unless we can communicate the fires of our feeling to other hearts. In the words of the definition with which we started—and this definition applies with peculiar significance at this point: Rhetoric is the art by which we combine philosophy and poetry, not for ourselves, not for our own exaltation, but for a practical end, for effect in its true sense—in order that something may be done, or thought worthy to be done. Rhetoric every where, and at all times teaches the same lesson: that every speaker or writer must sacrifice himself for true effect. This effect—success in accomplishing his purpose—may at last indi-

rectly exalt him ; but every attempt at self-exaltation stands directly opposed to his progress.

A writer, well taught, will not, as objectors maintain, dress common place thoughts in uncommon words, old philosophies in new phrases, use odd epithets for the sake of oddness ; because he knows that though thus, at first, he may seem to be original in thought, and at last gain a reputation for novelty in expression ; yet he knows also that the very pedantry of his words will prevent the entrance of their meaning into other minds. And so he obeys his master in sacrificing an apparent personal gain to the impartation of a real substantial good.

A speaker well taught in rhetoric will not strive after a reputation for eloquence. In one sense, he will be too selfish for that, for he knows that his reputation then will stand in his way ; men and women too will be on their guard. Hence a true speaker never desires to hear, whispered all around at the conclusion of his speech, the exclamation " that's eloquence," for he knows those words are the death warrant to his real success. They carry to his ear the fatal announcement that his audience already think him so eloquent as to be fit only for admiration and worship ; and thus already he has no more practical influence over them than some splendid image of pagan idolatry—that is not very great indeed, for the ugliest, most unattractive idols are known to be most controlling. So far either from assuming a false animation or a " touching tenderness," or " a tremulousness of speech," a true speaker, well taught, will know better. He will never be tempted to degrade himself thus, for he is sure that the inevitable intuitions of his audience will detect and expose his hypocrisy.

But a true speaker may be tempted, and many have yielded to the temptation, to falsify in quite another and opposite direction. He will be tempted to depreciate and degrade himself rhetorically, that like ANTONY, he may be thought to be " no orator as Brutus is. But, as you know me well, a plain, blunt man, \* \* \* I only speak right on : I tell you that which you yourselves do know." Rhetoric herself suffers here : is often thus denied in the house of her friends. Her close disciples are willing not only to sacrifice any reputation for eloquence they may have, or hope for, in order to accomplish a higher purpose ; but rhetoric herself teaches them to sacrifice her upon her own altar, in her own temple. So far is she from teaching lessons of self-exaltation, that she instructs her disciples to depreciate themselves and her instructions, nay, even to deny that they were ever taught her lessons.

This rhetorical self-sacrifice for the accomplishment of a purpose differs from that of the artist in other arts. The poet is said to lose himself in his theme; and the more completely he is lost, the better poet he is. Thus SHAKESPEARE rises above MILTON. The painter loses himself in his picture, and thus the artist here rises above the artisan. In their desire to make that picture, statue, frieze or pediment perfect, the painter, the sculptor, the architect are willing to be lost. They are said to separate themselves and their reputation from their work, and are willing for the time to be forgotten in it. So we are accustomed to think and say that he only can be a true poet or a true artist who is lost in his theme, who has no care for the verdict of men—whose whole desire is to develop that theme in words, or colors, or bronze, or stone.

Now we doubt somewhat the truth of all this which we often hear, especially when the attempt is made to degrade, by comparison, the rhetorical art. We think that true poets and artists are not altogether unaffected at last, in their own final opinion of their work by the opinions of men; nor is the verdict of the people altogether banished from their eye during the progress of their work. But whether this be true or not, rhetoric demands of her disciples a greater sacrifice than poetry or painting ever required. A successful writer or speaker must not only lose sight of himself in the complete development of his theme; he must do more. He must so enter into his subject as to make it effective upon other minds. And in this, he must sacrifice himself as no poet, as commonly described and eulogized, ever does. He must sacrifice himself to his subject and to his audience. He cannot roll his theme over and over for his own enjoyment, like a sweet morsel under his tongue. He cannot stand up, soliloquizing like a Coleridgian conversationist in monologue, until it shall seem to his hearers as if he thought it made no difference, and really seem to him that it does make no difference whether they are before him or not. But he must, if I may say so, get behind his theme and propel it forward, make it objective and so impressive upon other minds. He must indeed glow with self-sacrificing enthusiasm in the development of his subject, but he must add to the enthusiasm a poet feels for his theme, a desire to make others feel as he does. His "frenzied eye" will not only be turned backward upon his subject, but forward to his object. Rhetoric does not teach self-exaltation but self-sacrifice, and that more genuine, more complete than any other

art. The self-sacrifice of poetry is for itself, for its own sake, in a sense selfish ; that of rhetoric unselfish, not only for itself, to reach perfection, but to produce effect upon other minds.

And this effect will be both immediate and permanent, yea permanent because immediate. The reputation of EDMUND BURKE, as an orator, has suffered because it has come down to our time embalmed in that not very complimentary title "the dinner bill of Parliament;" yet I have read his life in vain, if it has not taught me the truth that many of his parliamentary speeches were intensely effective, at the time of their delivery. In the old fashioned words of one of his hearers : "by his striking and animated pictures, he could make the whole house pass instantly from the tenderest emotions of feeling to bursts of laughter. He could raise and quell the passions of his hearers, with as much ease and as rapidly, as a skillful musician passes into the various modulations of his harpsichord." It was the glory of EDMUND BURKE'S invective, in his own time, that he could make WARREN HASTINGS believe that he was the greatest criminal on the earth. Now this reputed example of BURKE, and of others like him, has led many to feel, if not to say, that somehow a permanent effect may be produced upon a people, or even upon the same audience, at last, without striving for an immediate impression. But the speeches we read could never have been preserved to be read, if at the time of their delivery they made no impression. They may read well, but they were good speeches, CHARLES FOX to the contrary notwithstanding, because they were more or less effective at the time. They accomplished their purpose, and so are remembered as sources of influence in chapters of history.

But should we not "wait God's time?" It is a contradiction, as well in rhetoric, as in physics, to say that a permanent effect can be produced with no immediate impression.

Yet, we still are told that this endeavor to produce effect, dignify it if you please, by calling it self-sacrifice, is personally degrading. So now we are placed in a dilemma. If rhetoric is self-exalting, it disgusts by its affectation and egotism, and so degrades. If it is self-sacrificing, it then debases the speaker himself and thus degrades him. Yet if we have proved an essential principle of rhetoric to be self-sacrifice rather than self-exaltation; we have made the affected and egotistic rhetorically impossible. And if now, we can establish the statement that self-sacrifice is not debasing, but quite the reverse, we may hope that rhetoric some day, will rise again.

In this country, the practical is so much an element of our national character and life, and is made so much and so often the test of truth, that it is difficult for us to suppose that any could feel themselves degraded by making their knowledge or their refinement useful to their fellows. Yet even in so self-sacrificing a profession as that of the christian ministry, many a scholarly clergyman, especially if young in years, thinks himself debased if compelled to degrade his profound knowledge and his refined taste down to the level of common minds. But is truth any the less true, because made to live in men's lives and not packed away in dry brains and dustier books? Are volumes of truth any the less true because condensed in proverbs, or still closer, in watch-words, so that men may comprehend and races be inspired? In all candor, can we believe it degrading thus to give life to the dead and work a new creation? The self-sacrifice needful to accomplish a purpose requires no sacrifice of the truth. A scholar, to be sure, need not tell all he knows upon a comprehensive theme, for in the words of THEREMIN: "Rhetoric bids the speaker forget and sacrifice all the profound and excellent thought he may have upon a topic, if it be not indispensably necessary to the attainment of his end. He must be self-sacrificing enough to avoid pedantry at the expense of pride. Yet there need be no falsehood here; the truth and all essential truth, can be told, even upon the most fearfully solemn themes." "Those renowned pulpit orators who spoke before LOUIS XIV and his Court—an auditory who usually would never have pardoned the slightest impropriety in them—often employed and applied all the terms of religion, and all the censorial power of their office and always with the greatest effect." And this effect was immediate as well as permanent. Men like to be humiliated, if they deserve it. They are willing to be terrified, if there be need of it.

Neither does this doctrine of self-sacrifice make it needful for a scholar to debase himself by descending very low, in order to bring men up to his own level, for if he go quite down to their platform, he cannot easily raise them to his. It may be very distasteful to him, for the sake of his audience, to repeat and re-repeat his ideas—ideas which to him may be self-evident, almost without statement; yet he may be consoled by the reflection that statesmen like WEBSTER, and theologians like CHALMERS have practised with so much success this useful art of repetition, that while they have thus made their profound ideas



clear to ordinary minds, they have not lost, but have rather gained the attention and respect of the learned.

But we are prepared to maintain that this self-sacrifice not only does not degrade, but positively elevates the style of the writer or speaker, and also exalts his personal character.

What was the secret of that marvellously perfect prose for which the classical writers are so famous and in which they are so inimitable? If we mistake not, it lies in the fact that they were controlled by the very principle we have been advocating. The ancient histories as well as the poems, the essays as well as the orations were, many of them, recited before an audience; and to the verdict of that audience, as critical as Greeks, every writer was glad to bow. Hence the perfection of that ancient prose style—an exhibition of the skill of the writer in adapting his work to the critical ear of his audience. Hence, among other results, that wonderful rhythm which recitation only could impart, and which even now, in Greek prose, rings like a trumpet. Hence many a period is to-day as mellifluous as if smoothed by the attrition of a million tongues. And this perfection in style is the reward, we think, those ancient writers gained by their self-sacrificing submission to the critical verdict of an audience.

Besides, this self-sacrifice will not debase, it will exalt the personal character of the speaker. Need I say how it will directly exalt him? "How degrading it is always to give expression to one's self merely; to be ever repeating our favorite ideas with self-complacency! What a proof of an imperfect nature, not able to forget itself, absorbed in its own emotions, whims and fancies! How much more noble to desire what is best and worthiest for all around us; to be continually thinking of thoughts that will promote the well being of our fellows; and to feel that heroic impulse to seize upon the hearts of men, and while we lose sight of ourselves, mould them into a nobler state! Thus we are exalted by our own work for them into the moral atmosphere of genius, even before we know it."

Besides, no man can throw himself into the rhetorical arena, without soon becoming aware that the effect of words upon those who hear depends very much upon the moral reputation of the man who speaks. He will find, perhaps, that his words have no power because his reputation gives the lie to every one of them. When he rises to speak, the shadow of his evil deeds rises with him. Behind him there, it contradicts the utterance of every good

word by the memory of a bad action. When he points with his hand upward to heaven, that shadow points downward to hell. No public speaker can disregard his reputation and expect success. Now it is nothing new to say that reputation springs out of character, is character; for at last, men know us not so much by what we seem to be, or by what we make ourselves seem to be, as by what we are. And no public speaker can long be ignorant of the fact that the shortest way, the best way, the only way to gain a good repute is to live a good life. Hence, indirectly this rhetorical recognition of an audience, which compels every public speaker to feel in their presence the need of an unsullied reputation, leads him to live an unsullied life. Is it not then plain that the self-sacrifice which in all its departments rhetoric requires, so far from debasing, directly and indirectly, mentally and morally exalts the man.

Our discussion thus far has been vain, if in defending rhetorical culture against objections, we have not to a degree established the statement, which we desire again to emphasize, that rhetoric *in its nature* is not superficial falsehood, but systematic truth; not truth alone, or poetry alone, but in its full development requiring a combination of knowledge, and thought, and imagination, and feeling—a combination thus of the broadest acquisitions and highest powers of which humanity is conscious.

And as to *its purpose*, we desire to re-affirm that these acquisitions and powers are combined; not for deceit and through deceit, but for the truth and by the truth; not for personal aggrandizement, through self-exaltation, but for an effect worthy of the name, through self-sacrifice; not for an object fleeting only and temporary, but for an effect immediate and permanent, yea, permanent because immediate.

And as to the *reflex influence* of rhetorical culture upon the writer and speaker himself, we believe that the achievement of such a combination—even the attempt to make such a combination, with such a purpose and by such methods, must be both mentally and morally exalting.

And, now, in conclusion, we need not be told that men will write and speak successfully without special culture to that end; that men will, in and of themselves, naturally combine truth and poetry to accomplish a purpose! It is a common-place to affirm that truth—that is the results of observation and thought, is attained only by effort and that that effort is made effective to the

attainment of these results by culture. Poetry too, in all its glories of imagination and feeling is but a savage rudeness without culture. We have then, surely, no right to expect that such elements, which themselves can be gained only by such long continued toil, can be combined without special training to that end.

Give to a young mind by the study of natural history, that sharpness of observation and that power of classification and that freshness of feeling which follow and reward such pursuits; by classical study cultivate his memory, strengthen his judgment, enlarge his comprehension, refine his taste; by mathematical culture abstract and concentrate his powers, fix them for days until he can fairly demonstrate the truth of an axiom; through logic let him gain that mental self-control and self-possession, by which on his feet he can evolve the most entangling and entangled reasoning process, and thus also refine his mental perceptions until he can discriminate where there is no difference; through ethics let him learn his relations and obligations to God and man; and at last through metaphysics crown him with the power to turn his head inside out and hold his mind in his hand; bless any young man you please with all this culture, and add to it all the knowledge which the studies I have mentioned will surely give—and give him nothing else; and then ask him to write a clear, well constructed, tastefully expressed English sentence and the pen that you give him will paralyze his hand! He has not yet learned to use rhetorically the mental powers he has gained. He cannot write, or if he does, many a compulsory hearer or reader will wish he never had.

Another one may have by nature, or may have already acquired those six qualities which CICERO has named as essential to an orator: the subtilty of a logician, the learning of a philosopher, the diction almost of a poet, the memory of a lawyer, the voice of a tragedian, the action of the best players. And yet, unless this gifted man has gained through rhetorical studies and practice that culture which will enable him to make any or all of these effective to accomplish a purpose; when he thinks of rising to speak, forthwith the shadow of a great dumbness will press him down! And if in the fearful face of an audience, his tongue should answer to the summons of his brain, all at once he finds his logical subtlety has become too subtle to effect his purpose; his philosophical learning is too extensive or too profound; his style too elaborate or too coarse; his memory over-burdening his

own mind and those who hear with superfluous words and examples; his voice uncontrolled; his action meaningless and mechanical. But cultivate him rhetorically by quickening his inventive powers; by familiarizing his mind with standards of taste, with the principles of criticism and the methods of arranging and moving arguments like armies; teach him that great rhetorical lesson of our time, rhetorical economy—the power of condensing style until he can cram “the maximum of thought into the minimum of expression;” teach him how to use his vocal organs so that they shall no longer drawl through a prolonged nasal monotony, or, if descending to the low notes, stun us like a kettle drum and if rising to the high, squeak and irritate us like a broken winded fife; teach him finally, as CICERO would have taught him, how to give every gesture a meaning, whether to emphasise a thought, to intensify a feeling, or to give life to a picture; let him practice, practice, practice, over and over again, all these lessons and others like them, and my word for it, he can now direct his subtilty, he can now adapt his learning, he can now vary his diction, control his memory, modulate his voice, give a meaning to his action.

Rhetoric and rhetoric alone has taught him to combine them all into one great force to accomplish one great purpose. Vigor of thought, brilliancy of imagination, warmth of feeling, are indeed the essential materials which the pen and tongue employ; yet these are vain for enlightening, moving, inspiring men, unless they are combined and directed to the accomplishment of a purpose by rhetorical culture.

This training the schools may give, or the discipline of life may give—easily gained or taught, at an early period with other studies in the schools—acquired in life at mid-day, only after the longest and the hardest trial. But whether gained through the struggles of years of conflict with men, or through the early training of a scholar's life amid the ambitions and rivalries of a university career, always and every where essential to success. Who cannot see evidences of this culture on the pages of every ancient classic, from the earliest Greek to the latest Roman? You may tell me that in the universities of England, the culture of which I speak is ignored and contemned, and yet you ask me to name English writers with such idiomatic raciness and finished elegance of style as those graduates of Oxford and Cambridge, not to mention Edinburgh and Glasgow, who to day mould the opinions and write the books of our mother land.

But, I reply, rhetoric is not there so much ignored and contemned as you would have us believe, or even as graduates north and south of the Tweed themselves imagine. Through voluntary associations, like "JNO. STERLING'S" and "the Apostles" club, undergraduates gain that training which develops through the pen, in English words, that power which their logic, and mathematics and Greek, have given. Else the world might never have felt the sting of MACAULAY'S trenchant periods, the gigantic power of CARLYLE'S back-handed blows, the indescribable rhythm and tenderness, and refined thought which TENNYSON has immortalized.

Who cannot see the effect of rhetorical training in our own literary history, beginning with GEORGE SANDYS and ending with the latest book; how rhetoric here has pruned away or rooted out extravagance, reduced bombast, moistened dryness, ridiculed pedantry, sloughed off common place! Who cannot see the influence of this early culture flowing through the calm current of IRVING'S prose? Who cannot see it in the charming simplicity of PRESCOTT'S narrative? Who cannot feel its power in the invisible fingers of that wonderful writer who through the "Scarlet Letter" yet holds our hearts in his hands?

You may tell me now that many an orator to-day, in the pulpit and on the platform, sways the minds and hearts of thousands who has had none of that training of which I speak. But I venture to say that if you trace the career of any speaker of power, you will find that in his earlier or his middle life, God blessed him with that training which has made him the speaker that he is; and the earlier He blessed him with it, the more closely parallel his rhetorical and his ordinary culture ran, the better speaker is he.

The ancient example of DEMOSTHENES traveling up and down, along the sea, with pebbles in his mouth, has become ludicrous by repetition; yet the early culture and the later success of the "Great Grecian" as well as of his Roman rival are inseparably connected, and as examples should never be forgotten. Modern orators themselves have found it to be for their advantage with the people to insist that the days of rhetoric have passed away. But the reader of English history will find it difficult to name a parliamentary speaker, from JOHN ELIOT to HENRY BROUGHAM, who has not been largely indebted to rhetorical training for his success; a success, not always indeed raising him like CHATHAM to the heights of oratory, but more frequently sharpening the wits of a ROBERT WALPOLE and a CHARLES FOX for the keen encounter

of debate; yet always developing that skill which precept combined with practice only can give. Who does not remember the drudgery through which the elder PRATT gained commanding rhetorical power, or the zeal with which the younger followed his example? Who thinks now of maintaining that the wit and brilliancy of SHERIDAN were extempore, or that the "ready CURRAN" was careless of the graces of composition? And in our own history, the day has gone when the example of HENRY can be cited to encourage rhetorical indolence or indifference; HENRY studying human nature and the power of words, every day, with his customers in his little shop, enthusiastically reading history, patiently conning the harangues of LIVY; say what you will, even PATRICK HENRY is a product of training. And who does not read close adaptation to the men before him in the fiery words of JAMES OTIS! Who does not hear the echo of Roman eloquence in the splendid periods of FISHER AMES! Who does not feel the *power of culture* in DANIEL WEBSTER's ten-pound words?

Surely I need say nothing more to impress upon the mind of every teacher the intensity of his obligation to give to every scholar, so far as he may, that power of expression in words through which his acquisitions and his culture can be made effective for good upon mankind.

## ELEMENTARY INSTRUCTION IN THE CLASSICS.

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"SUCH is the constitution of the human mind," and such are its relations to the knowable, that its successful cultivation is conditioned upon the method by which its activities are directed. As the body cannot grow, become strong, healthful, vigorous and obedient to the will, and subservient to physical ends, or utilities, without the orderly methodical observance of the laws which regulate and direct the distribution of light, air temperature, food, activity, rest and all the other requirements of an imperative and relentless nature, so the mind has its immutable laws by which alone it can be symmetrically developed and conducted to the arena of its higher and nobler functions. It is one evidence of real progress in the department of pedagogics, that elementary instruction is now receiving the careful attention of the first minds of the age, and is already beginning to assume an importance more nearly in proportion to its merits than that which it has heretofore held. By a wise provision of the Author of our being, the education of the senses is accomplished in the most natural, easy and yet thorough and systematic manner; so that almost spontaneously the mind readily acquires the habit of attention to the myriad-tongued voice forever talking of the *ego* and the *non-ego*, as the Metaphysicians call it, and a vast amount of knowledge, and even of real education, is afforded, in the *non-age* of irresponsible childhood, on a natural principle, somewhat analagous to that by which the young chick is provided with nutritive pabulum before it has acquired the strength and the skill requisite to break down the intervening wall of separation which shuts it from its world of light and beauty, pleasure and pain, which are to constitute its real life. But even in this pupa state of the heir of immortality, the operations of the senses may be systematized, methodized, superintended, guided and controlled, for the quickening and intensifying of sensivity, and for the increase of intellectual activity and strength. The experiment in this field challenges the admiration of philanthropists. Object teaching has once more demonstrated that, by obeying Nature, we may command her. But if elementary

instruction is signally successful in a department where Nature, unaided by the schools, had, for centuries, succeeded quite respectably, it is an absolute *sine-qua-non*, when the mind, having broken its shell, and stepped out of its prison, is met by those appalling problems Where, Whither, Whence. At this stage of our being, elementary instruction is no longer a matter of indifference. Henceforth it is a blessing or a curse. Here lie the foundations. If elementary training is right, all is right; if wrong, all else will be wrong. The superiority of those teachers who, unheralded, and for years unknown, have proved their didactic power and the excellence of their method by the living epistles they have sent out to bless the world, depends entirely on their tact at elementary instruction, whether in the so-called sciences, the languages or mathematics. And even were I to be accounted heretical for the assertion, I do not hesitate to affirm that the greatest blessing afforded to the youth of our land, by our best colleges and higher seminaries, and their right to out-rank the primary schools, consist not so much in their higher and more varied literary and scientific bestowments, rich and valuable as they are, as in their superior advantages for affording elementary instruction. It is here, if any where, that the mind is brought face to face with truth, and that the heart is made to throb in unison with immutable principles which, even in the minutest details of patient investigation and clear analysis, carry conviction. Here the mind feels the cogency of intellectual honesty, begins to have contempt for shams, and to appreciate true manhood.

It is by the constant recurrence to first principles that the mind is finally fitted for its life-work of soul culture; and any course or curriculum whatever, which does not succeed in this elementary work, must end in failure. If a boy enters college poorly prepared, as it is called, the constant and unremitting toil of the college Professor is, and must be, directed toward carrying his mind back to the elements of those branches wherein he is wanting, and if he will not, at the suggestion of the Professor, go back and do this first work, he might as well leave college at once. He will not be benefited by the course. He may go through it, but it will not go through him, nor be taken up, assimilated, and become healthful life-giving arterial blood and strong intellectual fibre. Now it is generally supposed that elementary instruction should be given in elementary or preparatory schools; and certain it is that when these schools do their work well, they are the



very best auxiliaries to the college and seminary. In some branches, this instruction is well given in these schools. If, however, I may be allowed kindly to express my opinion, formed from careful observation of what has come under my own eye, while in the discharge of my duty, both as an instructor in the Ancient Languages, and as an examiner of pupils and teachers, I think there are great defects which might, and should, in most cases, be remedied. I think that, at least, out of New England, our common schools and academies afford far better elementary instruction in mathematics and natural sciences than in other branches—that the greatest deficiency exists in reading, spelling, English grammar and in the first instruction in Latin and Greek. It became my duty, last fall, to examine a promiscuous class of teachers, numbering twenty-five, several of whom had already taught school, and all of whom desired to obtain certificates entitling them to instruct in the future. There were but two good readers, and not a half dozen who could both read and spell well enough to be teachers of these branches in a common school. Their other attainments were fair, and most of them failed to obtain certificates because of their deficiency in these branches alone.

But I think there is by far the greatest deficiency in the field of Elementary Instruction in the Classics. The importance of this field has never been over estimated, not even by the wildest enthusiast who rides Latin and Greek as his hobby-horses. It cannot be over-estimated—it never will be. Language is the dividing line between man and other animals. It is the instrument of thought—the vehicle of ideas. Words, mere words, are real things, life-giving and life-receiving—they touch the mind and warm the heart—the mind touches them and they flash and sparkle and burn and give light to the soul. Through them is all instruction given. Nothing can ever be taught till reduced to the conditions of a language. Inspiration says that “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” That is, man has not only a physical nature, a life dependent on food and drink, but an intellectual, moral nature, whose sustenance is *words*—these are God-given, and, therefore, impart life, nourish and strengthen the soul, and make it grow. The Son of God, cō-eternal and coëqual with the Father, is called The Word; therefore he said he gave himself to be eaten for the life of the world. The flesh of this Word is meat indeed, and its blood is drink indeed, for the support of the

higher life of the soul. In a course of study, words are the first things to be taken up, the last to be laid down.

But how shall words be studied? Certainly not in the gross — not loosely, but *elementarily, radically*, with close analysis that will give sharp outlines, clear and perfect definitions, such as will “distinguish the thing defined from every thing else in nature.” In this manner only can they be converted into mental pabulum, palatable, digestible and nutritive.

Now such are the relations of our own language to elementary instruction in the classics, that without the latter no eminent success in literature or science seems attainable. It is also a law of the growth and development of our language, that it will not thrive when confined to its own Saxon soil and stock. The materials of human language were given to man in the elemental form; that is, in primitive *radicals* or elements. These elements, like those in the material world, have probably never been increased or diminished since they were given to man, or else if any of them do, at times, disappear, they are spontaneously reproduced by some principle instinct in the nature of man. If, by the secession of a tribe from the rest of the human family, a tribe grows up by itself, it finds use for only a certain part or limited portion of these elements, proportioned to the wants and conditions of the people who use the language. If the people are savages, their language is alike impoverished, and when they begin to emerge from barbarism their speech must either call in these discarded elements from other languages, or die. It cannot bear the pressure of ideas rushing in from a new condition, and must summon to its aid the support of additional elements or be itself crushed out and give place to that which can do the work of thought. So have disappeared many languages or dialects from our own continent, notwithstanding the efforts of missionaries and scholars to crystalize and preserve them. And just now it is a question with the government of the Sandwich Islands whether it be not better to let the native language go than to try to hold and use two languages — one that of the common or unlearned people — the other the vehicle of cultivated mind. Such has been the result of lifting up the savage mind by the power of Christianity and all the enlightenment it brings with it. The fate of our Anglo-Saxon in consequence of its early alliance with the Norman French, and from some other powerful influences, has been quite different from that of the Celtic and some other tongues. It was too sturdy to

be uprooted, even when it could not bear the weight of law, physic and theology — when a Latin Secretary was a necessary appendage of the government, and when all literary and scientific theses must be delivered in Latin, and such minds as MILTON, BACON and NEWTON found it necessary, either to write in Latin, or to be constantly coining new words from that language and from the Greek.

We have, then, a wonderful exhibition of the most unyielding tenacity and the most pliant compromise in the growth and maturity of what is now called the English language. The ideas of those uncultivated minds which, shut away from intercourse with the world, are confined within the vocabulary of a few hundred words, may nearly all be expressed without the aid of foreign elements ; but so soon as we come to books, and begin to study, a new language meets us, holding firmly the old stock, but always seizing upon the foreign, and growing and bearing the fruits of learning in that alone. Children may learn facts, words, names of things, &c., while learning to read ; but so soon as they begin to learn literature and science they must learn language in a different manner, or they will never fully apprehend and feel the force of what they are studying. It does not answer to say that all the terms should have been given in good plain Saxon — they are not so given. In most departments of study a nomenclature cannot be formed from Saxon words. Metaphysics, the most practical and useful of all the sciences, cannot be taught to one who has not had elementary instruction in the classics, or some acquaintance with Latin and Greek. All, then, who are to become scholars, must learn at least the two languages which constitute at present our noble tongue, viz : the mother tongue and the language of literature and science. To go to the study of the sciences, or the study of grammar, or any kind of literature, expecting to learn the nomenclature of each as we need it, is to waste much time in a vain attempt to do what will in the end prove impossible, and make our knowledge superficial and nearly useless. Elementary instruction in the classics, then, should be afforded as the absolutely necessary preliminary preparation to every one that is to learn the science of any branch whatever. With such preparation any one may study successfully the science of language without spending the time necessary to become a linguist, the science of grammar even if he should not become a grammarian, the science of poetics without being a poet, and so on to any extent, and find

his course all the way both pleasant and profitable. Now, where should this elementary classical instruction be given, and in what manner? It should be afforded in the very highest and best form in all our colleges, universities, female colleges and seminaries; it should be given thoroughly in all our academies and schools designed to prepare young men for college, and both sexes for teaching, for business or for professional life; and there should be some means taken to afford it, in some degree, in all our city free schools, grammar schools, union schools and schools that have primary, intermediate and senior departments. As to how it should be given, I can only say that it should be given in such manner as to make it completely, thoroughly and practically useful to the purposes of every day life, and to prove its practical relation to every other branch studied in the school where it is given; and so given that, if the pupil take six lessons, or six hundred, he shall be practically and really benefited, just in proportion to the amount of time bestowed on it, just the same as in the study of numbers, reading, writing or spelling; so that inability to attend school any considerable length of time shall form no part of an excuse for its neglect, any more than for the neglect of any other school duty. I am aware that in many schools where the classics are taught, elementary instruction is not so given, and that often a pupil is advised by his classical teacher not to take up Latin because he is going to school only six months or a year. But this is all because the first instruction given is not communicated in that improved style which characterizes the teaching in many other departments of our American schools.

I have very often employed a young man, just graduated from college, to hear a class in CICERO, HOMER or XENOPHON, and he has satisfied, or, perhaps, exceeded my expectations in his linguistic ability; but I have yet to find the one who could successfully and profitably instruct a class in the first rudiments of Latin grammar. Indeed, a pupil that has been properly taught elementarily up to the point where he may safely begin to read Latin, may make very creditable progress in reading almost any Latin author, under an indifferent tutor, or a mere novice in the art of instructing, who has only that lower ability (that we so often see in men of this class) of deciding, by means of the authorities at hand, when "the work is right." But let a beginner be turned over to such hands, and, in ninety-nine cases out of a hundred, he is ruined for

life, and I am willing that the word life in this assertion should be taken in its fullest sense.

True, a student, when put upon his course of classical *reading*, is infinitely better taught by one who is constantly bidding him go down deep into the subsoil of the elements, where are hidden the gold, the pearls and the gems, and who is able thus, by the analysis of a sentence, or the etymon of a word, to exhibit the cast of the author's soul, in its finest lineaments, as distinct as are those corporeal impersonations made by the *vis artificis Naturæ*, which have so startled the explorer at Pompeii, and as much more wonderful, striking and startling than the latter, as the soul is of a higher type and a finer mould, and requires for its cast vastly finer material and more delicate treatment.

Thousands have read the *Paradise Lost* in their own tongue, and to the day of their death have wondered what madness or stupidity had induced the world to admire as poetry a book which seemed to them to have been written without rhyme and almost without reason. Had the same persons been put to translate the same from Greek into English, as an exercise of elementary instruction in the classics, the great mystery of its charms would have been solved at the very threshold of the work; and no one can read CICERO or TACITUS, XENOPHON or PLATO, elementally, without becoming inspired in some degree, by the spirit which animated the author. But one whose first instruction in the Latin and Greek has been conducted on natural and correct principles, will, ever after, even under the weakest tutor, or the most profoundly fossilized professor, be able to extract nutriment and life from what he reads, and even in the dull dogmas of authorities cited, or in the wide wilderness of HOOGEVEEN's Particles, will often construct a truth-defending castle, or some beautiful and fruitful hanging gardens, which tower to the sunlight of practical life. From having been obliged many years to contemplate this feature of the case, and from my firm conviction of the truth of the principle (already more than intimated) that our language, science and literature sustain such relations to classical learning, or to the study of Greek and Latin, that any system of general education which ignores this foundation of intellectual growth, must perish speedily by its own hands. I have often, when enraged at seeing a fine lot of boys set to studying Latin backwards, till completely befogged and disgusted, four-fifths of them characterized by their teacher as dull and incorrigibly lazy, and

dropping the study and the design of going to college, and half the remainder entering college there to be told that they had learned nothing in these languages which they should have learned, but several things which they should not have learned, because false; such, for instance, as that a Latin or Greek word has a great many different meanings, that the principal design of a lexicon is to give a list of definitions — that *negare* means to *deny*, *conducere* to *hire*, *nubere* to *marry*, *ducere* ditto, the one feminine and the other masculine, *uti* to *use*, *contendere* to *contend* or *fight*, *credere* to *believe* — that *ἐκκλησία* in the New Testament means church, but in profane writers something else, *κέρας* in the Bible is a *horn*, in the *Anabasis* it may mean *wing*, &c., &c., &c. I say, when enraged at seeing some of the best young minds, by this process, forever shut out from the pale of a liberal education, I have said that I believed that it would be far better for the interests of learning if the so-called elementary instructor could be made to change places with the college professor, at least in the classical department, for there are helps enough to elucidate the most difficult passages in Greek, and the merest perfunctorist can cite authorities; but a course of elementary instruction in the classics has never yet been stereotyped, nor can it be, and every successful teacher of the first rudiments of Latin and Greek must be, to some extent, an original character; and, while he will be most eager to know how the work is done, and has been done, by the best scholars, *his own* labors will be *sui generis*, and he will have to do so much with the *elements* of language that *his* method will be born of *his own mind*, and *partake of his own intellectual nature*, enabling him to strike hands with the souls of those whom he teaches, and to know, of his own knowledge, that they think and feel what *he* thinks and feels. This kind of instruction cannot be given by a mere perfunctorist, and many who have passed for fine classical scholars in college, and graduated with honor, and who, had it fallen to their lot to instruct classes in HOMER and LIVY only, would have still passed for respectable teachers, when they come to purely elementary classical instruction, most signally fail; because, as said before, a pupil well grounded in the rudiments of any branch may thrive under very moderate didactic ability; but to fit him to thrive under any and all kinds of educational regimen, requires talent of the highest order to instruct him in the first rudiments of Latin and Greek. Hence I may say, even at second thought, and in sober earnestness, that I would hail it as a most auspicious omen,

if the experiment should be made of giving, if need be, to two or three of the most eminent classical college professors in our land double or triple their present honors and emoluments to induce them to take their places in some suitable preparatory schools to teach the first rudiments of Greek and Latin. I believe that if such an experiment were judiciously and properly conducted, the result would be a revolution in classical instruction such as would advance the interests of liberal education more than any other means within our reach, and, at the same, by demonstrating the practical bearing of classical learning upon the education needed by the masses of the common people, would promote the welfare of the common schools more than any thing which has been done in half a century.

A teacher of some distinction, who was regarded a good scholar and honest student in college, told me, not long since, that he had escaped the hands of the preparatory teacher, and of the college professor, without learning the difference between the Greek *spiritus asper* and *spiritus lenis*, and that, to his amazement, when he was called to teach beginners in Greek and Latin, as he was accustomed to teach mathematics, that is elementally and demonstrably, step by step, he did not *know* Latin and Greek. He could read the authors in those languages, but did not know the languages in which they were written. But he did not consider it beneath his dignity to learn them in the only way in which they could be learned, elementally. He was not long in coming to the knowledge which he sought. He now gives elementary instruction in the classics by a method originated by himself, and every pupil in these branches has a passion and a peculiar genius for classical study. Now, the defect in his education was not the fault of the college. The *spiritus asper*, the *spiritus lenis* and the rest of the Greek alphabet ought to be learned by boys before they enter college, and yet many of them get in before they have learned the letter  $\gamma$  or the Latin marks of orthoëpy and quantity.

Now, it might be supposed that in such a paper as this, the writer should indicate what are *his* notions about the method of giving elementary instruction in the classics. I have no aversion to doing this in detail so far as I may be able, but the method adopted by myself embraces so large a territory, and has to do with so many particulars, that it is difficult to decide what to put into the description and what to leave out. I may remark in general that there are two ways in which children may learn

Latin and Greek : the first, that so successfully employed once in the English Latin schools, by reading, writing and talking almost, or altogether, in those languages, from early childhood, till Greek and Latin are about as familiar as the mother tongue. This course has made excellent classical scholars. It has many advantages, but as it seems to be impracticable in this country and in the present age, it is not likely to come into general use. HAMILTON proved, some thirty years since, that uneducated and neglected boys could be picked up from the streets, and, under proper manipulation, could, in a few weeks, be taught to construe a chapter in the Greek Testament, or a passage from the *Æneid*. This method had its run of success, became very popular and was introduced into this country in the system of interlinear translations, which, though no longer in any of our schools that I am aware of, are nevertheless often seen on the upper shelves of our book stores, and between the mattresses of preparatory and college students. Why did not *this* system succeed ? It was very popular at one time in some portions of our State. Young ladies in female seminaries learned to read VIRGIL beautifully by it. But it was soon found that young ladies and lads could learn to read VIRGIL without learning the Latin language. It was not HAMILTON's design that any taught by this system should do so. They were to be put upon a thorough course of grammar. Syntax was ultimately to be learned, and that thoroughly. But some how when the boys had learned to read Latin they could hardly be made to feel the necessity of studying very hard to learn *why* they read it. They were always *going* to learn the why, but in fact never did, except in those few cases where the zeal of a rare instructor and the honesty of a faithful pupil triumphed over even nature itself. Now, while this method has nominally become obsolete, it is greatly to be regretted that the reading of Latin or Greek should still, in very many schools, be carried on without the elementary study of those languages. I do not wish to speak reproachfully, nor disparagingly, of instructors. In many cases they consider themselves in a sad dilemma ; they would teach these languages, but a certain amount must be read in a given time. If they can make a boy do this, they may have the work ; if not, Mr. Hot-bed shall have it. But I would say to all such, Never yield the point ; teach the elements of Greek and Latin, and in no instance suffer a scholar to read but by and through *his own knowledge* of those elements. He can learn to read by means



of a translation — this is a mechanical and very unintellectual process — but to learn the languages he must study. This is a highly intellectual process wherein a true teacher may be of incalculable service by convincing him that all the work must be done by himself.

I do not like to speak of my own labors, but I have been often importuned to make a simple statement of the method by which all, of every age and temperament, who study Greek and Latin with me come to the work with so much pleasure, and so many in a little time have an overmastering passion for these studies. A friend of mine who holds a professorship in college, and at the same time has the principal supervision over a large preparatory school, recently tried to extort a promise from me that I would prepare and publish what he was pleased to call my plan of elementary instruction in the classics. Other heads of academies have made a similar request. I should be glad to gratify them, or to do *any* thing that would help on the cause of that branch of learning which, I am convinced, lies at the foundation of good education. I have been twenty years employed in giving classical instruction. Never, in that time, that I am aware, have any of my pupils, after they have fairly got to work, failed to be delighted with the study; but I have had a great many who, in a short time, have become enthusiasts. I am not conscious of using the spur often, but I frequently urge my students to hasten more slowly and take more rest. Said a clergyman to me not long since, who occupies one of the most prominent positions in the gift of one of the principal evangelical denominations of our country: "My joining your Latin class was the turning point of my life. I had studied Latin and Greek three or four years, and had become disgusted with both; with my teacher and myself. But when I got the thread of the labyrinth, my destiny was changed." Said one of the most successful business men in Rochester the other day: "I owe my whole success in business to a single remark dropped by you when I was in your Latin class." All honest teachers have, no doubt, received similar grateful returns. I have been accustomed to consider such expressions, not as personal tributes, but as testimonials to the practical utility of the branch of instruction to which I have devoted my life. A brief outline of my method is somewhat as follows:

I. The pupil must perform the labor himself. The elements must be so set before him that their combination for practical purposes must be the result of his own thinking.

II. In taking up the study of the ancient languages, he must be shown the essential difference between an inflected and an uninflected language. This can be done by a variety of expedients ; such, for instance, as by examining the remains of inflections in his mother tongue, and showing how these might be greatly extended — *e. g.* walk-did or did walk, and amusing illustrations from children and savages or contrabands : Done walked, done gone, &c., &c. It would take many pages to illustrate this principle. A few minutes in this way every time any thing is given to be committed will make every scholar feel the force and reason of what he is doing while learning the inflections of nouns, adjectives, &c. When he reaches the verb his ideas will be expanded, when it is shown how the personal pronouns were suffixed to the verb — that he may learn all these in a few minutes, and learn to suffix them. As he does not yet know Latin words he may try his skill — *o*, *i*, or *m*, added to walk-is, *walko* or walk *abam*, or *walkaba*, &c., *is*, I am or was or shall be walking, &c., &c., *walk-as* or *is*, or *es* instead of *su* walk, &c.

He soon sees that mood, tense, voice, &c., are expressed by carrying out this system. The board must be constantly used for illustration. He must see the demonstrations ; he must make it up for himself. If he has begun Greek, a short conversation about the difference in the pronominal suffixes arising from the different roots may show him the relations of *su* to *s* in *amas*, and after awhile to *tu*, and *du*, and *thu*, and *thou*. To some pupils this will be very interesting, and the memorizing of the endings will be done without any apparent effort, and every mistake will lead to another discussion and, perhaps, to more amusement. But care must be taken not to answer too many questions, or, in other words, not to let the pupil learn too *many things* at first, or his field of vision will be so extensive that he will get lost. There are many things he must not be allowed to learn at first. Now he is told that there is no language in the world so regular in its verbs as the Latin, and that now he can open any Latin book and, though he has not learned a single verb, he can point out the verbs and tell their voice, number and person, and with a few additional hints their tense also. Let some one in the class try ; if he blunders let others correct him. Now he may be told that he would be ashamed to study a Latin verb to commit all those endings to memory, when attached to the verb making a vast number of mere words, for he can inflect any verb if he is started in the right

voice and tense. He may try it. Very well; I guess you will none of you mistake a verb; we will parse one etymologically. Very well; you seem to be native Latins, for you have got the verb without studying it. Now the class may take three or five to parse in the present tense, so as to learn to think fast and talk at the same time, &c. Then they must put as many English verbs into Latin, &c. Some one may discover that the personal pronouns are also prepositive to the verb and will ask what is the use? The settling of this question illustrates emphatic repetition, and other matters will come in.

Now we have begun to parse, which, at first, is by verbs, a single word at a time, unencumbered by syntax. We are at word-building. But modifications are very numerous in Latin and Greek, and upon these mainly depend their relations to other words. If a single modification be missed when the pupil reads, he cannot give a full and complete rendering to the sentence. To prevent him from missing any one at any time, he may write out all the modifications in order and arrange them, thus forming quite a parsing table for one part of speech. I have had pupils write such a table and use it to ascertain when they had completed their lesson, or done the whole work. I have published such a table, which may be put into their hands at the proper time. This process must be continued till they can parse perfectly any part of speech; but

III. Latin must be made practically useful to every member of the class. When parsing commences word-building is begun in earnest. A single definition must be given for the root of the word, and that or its *spiritus*, its *anima*, or its *umbra*, must be traced and tracked with ability through all that the student knows of his own language — e. g. Pugn, fist, *pugnus* a fist, the f. *pugno*, I fist, &c., &c. Q. What think you was the primitive mode of *fighting*, not yet altogether obsolete? John, here is a sentence; bring it to the class next time and explain the use in it of the word *impugn*, and the reason of its orthography. I did not intend to *impugn* your motives, Sir. James, take this. That is very *repugnant* to my feelings. George, did you ever see any one that was *pugnacious*? How did he look? What was his attitude? By and bye we meet *repugnare*, *expugnare*, &c., &c., derivative nouns and adjectives. The class are learning to spell. They do not misspell nor confound *impugn* and *impunity*, *intercede* and *supersede*, though the majority of the newspapers have misspelled supersede

daily for the last four years. But I am only hinting at what is done here. Ten thousand expedients will suggest themselves to every true teacher. One example of the manner in which this process will bring pupils to work : A few days since I gave to a member of a class the root *fac, fi*, for him to bring in as many English words as he could find, either derived from or compounded of this radical, saying that, if careful, he might, I thought, get a hundred or two. In the course of a few days he astonished the class, and me, too, by bringing in his pocket note-book a list of upwards of thirteen hundred words, neatly written out and alphabetically arranged, many of them, to be sure, obsolete or obsolescent, and many of which one might well doubt the propriety of using. As pupils advance, the work of this kind becomes more curious and interesting. One pupil is required to give the etymological history of the word candidate, and to tell whether or not it is related to candy, and whether the slang-phrase " whitewashing a candidate " ever had a literal application among the Romans. How do you prove that *oval* may be cognate with the Greek *ovos* beef with *βovs* and *bos*, &c., &c. I have said that the board should be often used in teaching Latin ; in Greek it is indispensable. The pupil must all the while carry out the process for himself, both forward and backward, that is, from the Greek to the English, and as often from the English to the Greek. *E. g.*, one writes *hyphen* and is told to write out its analysis like an equation on the board ; if he fails, or makes a mistake, there is a chance for another to try. Another takes the word syllable ; another may spell *hendiadys* with Greek letters and give its etymon, and so on. Now, all this is carried on as a diversion, in connection with a regular and systematic course of selected portions of the grammars of the languages studied ; but any one would be surprised to see what an amount of the English grammar, dictionary, spelling-book, history, natural science, history of opinions, &c., &c., is thus unconsciously gained ; and let any accident cut off the student's course at any point, and he will carry nearly all his treasures with him ; they will be part of his mind, and he will be a better farmer, mechanic or any thing else, and, above all, a better boy and better man (if he lives to grow up), that he has thus learned how to use his powers—*learned how to learn*. Words have entered his mind to abide there, and they have taken ideas with them, the same ideas that lived and throbbed in the minds of all

thinkers of the past. But he will, if possible, return to this delightful labor.

By this process the pupil, it is true, has not acquired the profound respect for dictionaries that is common in students who begin the study of the languages by trying to read; but he very soon learns of what material dictionaries are made, and upon what principle, and before he has completed his course he feels quite independent of them. All the time also he has been studying his own language in a novel and interesting manner. Ask him to explain the difference between reputation and character, evidence and testimony, a fact and a truth, audience and congregation. Questions of this kind lead him to distinguish the things that differ, and to define *his* ideas by sharp lines. But I can only suggest what may be done here. As yet he has read none, but even if he should enter college now, he will soon outstrip those who read several authors before entering, but who jumped the elementary training preliminary thereto. I have often seen this tried.

The process of reading simple sentences is very easy to such a pupil. He is made first to point out the syntactical relations of the words by their terminal modifications, and to see that this is the key to unlock the true meaning of every sentence. But to succeed in this work he must keep up the double process analogous to that used in studying the etymon. He is to demonstrate every grammatical rule, not only by showing its application to the Latin or Greek example, but by constructing a sentence in Latin or Greek which shall embody an example for illustration. I regard this of great importance. I consider the neglect of turning English into Latin or Greek to be one of the serious defects of the method generally pursued in most parts of our country at the present time. Often the scholar will translate well from the Greek or Latin into English, and a question or two from the teacher on the most intricate points, if correctly answered, gives a fair inference that he understands his work, but in the abundance of aid given in notes and lexicons it is very doubtful just how much, even of the explanation itself, is his own brain work, and, in most cases, let him be required to build a sentence on the model of the original which he has just explained, and, if unaccustomed to this kind of work, he will fully prove by his blunders that he only half knows the principles on which it is to be done. A few days since I had occasion to try the experiment on some promising young men just fitted for college. I gave them to put into Latin, He

said that he would go. Three out of five wrote : *Dixit ut iret*, one *Dicebat ut iret*, and one *Dicebat ut ibat*. . A teacher can never be sure that his pupil understands all parts of a Latin structure until he has tested him in this manner, and a student who may translate and parse well through his entire course, but who only reads into English, is but half taught.

Again, this play back and forth between the Greek and English, English and Greek, Latin and English, and English and Latin, makes the student an expert in the idioms of each of these languages. It is often thought that if the student can render a sentence into tolerable English, almost in the order in which it stands, he appreciates the original, when really such a rendering is more generally an evidence that he has not a clear and full understanding of the English idiomatic equivalent. Such a translation is an indolent or slovenly way of doing the work.

I must omit, among a great deal that is interesting and important, the subject of orthoëpy and prosody, including syllabication, euphonic laws, accent, Greek, English and Latin. All these should be taught in the same thorough and practical manner; and, last of all, (as having an important bearing upon English belles-lettres,) quantity and poetics. Here is a most interesting field for any pupil so soon as he is prepared to enter it. But having exceeded more than twice the limits of my intention, in the extent of this paper, and having, by the brevity of some parts, incurred the risk of being misunderstood in several particulars, and by giving my views, as illustrated by my own method, exposed myself to the charge of egotism or charlatanry, I somewhat reluctantly stop short where there are volumes to be said. I earnestly hope that *Elementary Instruction in the Classics* may yet receive the attention it merits at the hands of scholars.

## THE REQUISITES OF ADMISSION TO COLLEGE.

BY S. G. WILLIAMS, A. M.

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THE mutual relations of the two great classes of schools represented in this Convocation is a topic which may rightfully claim a share of our attention at the present time : and this paper has been prepared with the hope of promoting a free discussion of the subject, and of obtaining, if possible, some definite action upon it. It would seem from some papers presented at former meetings of the Convocation, and from some incidental remarks there made, that there is quite a diversity of opinion as to where the dividing line between the academic and collegiate courses should be drawn ; or whether, in fact, there should be any such definite division line at all. Yet it is thought that this diversity of sentiment is rather apparent than real, and that a thorough discussion of the subject, leading to a full understanding of its bearings, would reveal a substantial unanimity of opinion. For if we are to have these two classes of schools existing together as parts of one system, it would seem that this proposition should be self-evident ; that each should have its own appropriate, well-defined sphere of action from which it should not depart, its own distinctive work to perform which it should do thoroughly without encroaching, either directly or indirectly, on the work of the other. As the academy should not, from a mistaken ambition, attempt to prepare students for an advanced standing in college, so the college should not, by examinations merely nominal in effect, or by the pernicious practice of admitting students with certain limitations, encourage young men to leave the academy until their work there has been fully and properly done. By undertaking to prepare students for an advanced class in college, the academy assumes to itself duties which its teachers — severely enough tasked at best — cannot advantageously perform, and bestows an undue amount of time upon comparatively few individuals, too often to the neglect of that thorough and careful drill upon elementary principles which is so necessary to the student's pleasant progress hereafter. By admitting students with a preparation, insufficient whether in

quantity or in kind, the college, while it lowers the tone of the academies, depreciates its own standard, and incapacitates itself, measurably, for bestowing that higher culture which belongs to it to give; introduces into its classes young men who are a vexation to professors, and a hindrance to students more thoroughly prepared; and, saddest of all, too often inflicts a life-long injury on the subjects of its misplaced indulgence, who, from the lack of the necessary previous discipline, become discouraged and reap little benefit from their college course, if they do not do worse.

For the highest efficiency of both, each should then do its own proper work, and attempt nothing else. What is that work? A not unreasonable statement of it might be, that the work of the academy should be to give a most thorough drill upon the elementary and fundamental parts of all, or nearly all, those branches which are to form the subject-matter of the student's higher and more refined investigations in college. Thus may the college be left unencumbered to pursue its appropriate work, of teaching the philosophy of lingual and mathematical science, of science physical and metaphysical, ethical and historical, together with the relations which all these bear to each other, and to that grander science of right-living for which all study is but an auxilliary and preparation: thus putting a young man in completest possession of himself, his powers and faculties, and sending him forth into the world prepared for the successful pursuit of any avocation by the fullest and most symmetrical development of his nature,—which is the true ideal and noblest product of a finished school education.

For their chief use as a means of disciplining certain faculties, and as affording the most convenient instruments for investigating the philosophy of Language, it would seem that five years' study of Latin and four and two-thirds years' study of Greek might be sufficient. It is proposed, then, that three years' study of the former and two and one-third years' study of the latter should be pursued at the academy as the necessary preparation for college in those branches. In Latin, after the needful preliminary study of some introductory work like SMITH'S *Principia Latina*, or HARKNESS' *Arnold*, or of the *Grammar*, if preferred, there should be required a thorough acquaintance with five Books of CÆSAR'S *Commentaries*, together with the main principles of Syntax, six Books of the *Æneid* with Latin Prosody, SALLUST'S *Catiline* and seven of the orations of CICERO with ARNOLD'S *Latin Prose Composition* to the passive voice.



In Greek, after the study of some proper introduction which should not only drill the student on the inflections of the language, but familiarize him with them, as fast as acquired, by constant use in the construction of sentences, it would not be too much to require the fables, anecdotes and natural history of JACOB'S Greek Reader, with the main principles of Syntax, three Books of XENOPHON'S Anabasis and one Book of HOMER with Greek Prosody.

In Mathematics let there be required a thorough acquaintance with Arithmetic and Algebra, as taught in some of the higher treatises on those subjects, Geometry to measurement of volume, and plane Trigonometry; and let there be such an acquaintance demanded with Rhetoric, Natural Philosophy, Inorganic Chemistry to metals and Geology as can be gained in the usual academic text books on those subjects. English Grammar is, of course, presupposed. A course for the academies has here been sketched which—excluding arithmetic and grammar as belonging properly to the common schools—a student, with proper diligence, can complete in three years, with no more than three recitations each day, as follows:

1...	Principia or .....	Rhetoric.....	Algebra.
2...	Principia .....	do .....	do
3...	Principia 1-2 and Cæsar 25 sec. 1-2.....	Greek Lessons.....	do
4...	Cæsar to book 3d .....	Greek Lessons & R. fables	Geometry.
5...	do do 6th.....	Gr. Reader, anecdotes....	Geometry and Trig.
6...	Virgil, 2 books.....	Gr. Reader, Nat. Hist. and Anabasis 2 c.....	Natural Philosophy
7...	Virgil to book 7th.....	Anabasis, book 1st .....	Chemistry.
	Arnold 1 L. a wk.		
8...	Cicero, 4 orations.....	Anabasis, books 2d & 3d..	Sallust.
	Arnold 2 L. a wk.		
9...	Cicero, 3 orations.....	Homer, 1 book.....	Geology.

Does any one think that too much is here proposed? If so, permit the explanation that it has been intended, while drawing precisely the dividing line between the two classes of schools, to fix it so high as somewhat to elevate the grade of both, as who will doubt that it should be? The tendency has been heretofore, too much to abridge the boy's schooldays, and to thrust him at too early an age into the whirlpool of affairs; but, as our country grows older and richer, it is coming to feel the need of a higher culture and a more thorough training. It will surely be more dignified for the educational institutions of the great State of New York to become the leaders, as they well may, in this great onward movement, than for them to present the pitiable spectacle of hav-

ing their unorganized and discordant parts swept struggling along by the force of a current which readier hands have undertaken to control.

The above proposal undeniably looks to a uniformity of preparation on the part of the academies and a uniformity of requirement on the part of the colleges, without which there can be little concert and harmony of action between the two classes of institutions. Permit the question whether, the more thoroughly to perfect the organization thus contemplated, and to secure, as far as may be, complete uniformity of examination, it might not be well that the examinations on the preparatory studies should be held at three or more properly-chosen places in the State by representatives of the several college faculties and of the Board of Regents, the certificate of an examination properly sustained, entitling the holder to admission to any college in the State? It is known that some difficulties might arise in the execution of this plan; but they may be mainly obviated, it is thought, by proper care; while the benefits to flow from it would be great. Not the least of these benefits would be to stimulate the academies to a laudable emulation in thoroughness of teaching, and to rouse in students a wholesome ambition to acquit themselves handsomely in an examination so public in its nature. The expediency of competitive examinations for our colleges, has long been urged by some of the best educational authorities in the nation. Something of this kind might be beneficial to our academies also; and the mode of examinations here suggested would afford a ready means for the comparison of modes of training and their results, and so furnish to all the academies valuable hints for future improvement.

From the consultation that could be had with academic principals it is believed that the academies are, in the main, anxious to have their part in the work of higher education definitely assigned to them, and to do it thoroughly; and that they are ready to give their hearty co-operation to the colleges in any systematic effort to elevate the standard of academic and collegiate education in our State. There is no reason to suppose that there will be any lack of zeal on the part of the colleges in furthering this important work; for their vital interests are quite as intimately concerned as those of the academies in any judicious effort to advance our educational interests.

It is needless to say that no disposition is felt to interfere in the slightest degree with the special aims of the various colleges, or

with the special courses of study they may adopt for the attainment of their ends. These can very safely be left to the enlightened judgment of those learned and most respectable institutions.

To put the conclusions of this paper into a form more susceptible of definite discussion, the following resolutions are respectfully submitted :

*Resolved*, That it is desirable that the standard of requirements for admission to the colleges of our State should be definite and uniform.

*Resolved*, That this Convocation recommend to the colleges to adopt as such uniform requirements the following studies or their full equivalent, viz.: In Latin, after the necessary introductory study and Latin grammar, five books of Cæsar, six books of the Æneid, Sallust's Catiline, and seven orations of Cicero, with Arnold's Latin Prose Composition to the Passive Voice; in Greek, the proper introductory study, Greek grammar, the prose of Jacob's Greek Reader to Mythology, three books of the Anabasis, and one book of Homer; in Mathematics, arithmetic and algebra as taught in some of the higher text books on these subjects, geometry to the measurement of volume, and plane trigonometry; rhetoric; and in Natural Science, natural philosophy, chemistry to metals, and geology.

*Resolved*, That the examinations for admission to college should be held on the same day or days at not less than three places in the State, to be designated by the Board of Regents; that the examinations should be chiefly in writing from printed lists of questions, which lists should be the same in all the boards for any year; that the examiners should recognize three grades of scholarship among the candidates admitted, the first grade to embrace those who answer correctly at least eighty per cent. in value of the questions proposed, the second grade, those who answer at least sixty-five per cent. in value of the questions, and the third grade those who answer at least fifty per cent. in value of the questions; that the certificate of examination should bear on its face the grade of scholarship displayed by the person holding it, and the name of the academy at which he was prepared, with the name of its principal; and that this certificate should admit its holder to any college in the State, subject always to such conditions with regard to moral character as the several colleges may see fit to impose.

*Resolved*, That where a student is unable to attend the regular examination the faculty of any college should, in their discretion, after a special examination, admit him to the recitations of the lowest class, but not matriculate him until he procures, at the next regular examination, the requisite certificate of proficiency.

## COMPARATIVE PHILOLOGY.

BY J. WILSON, A. M.

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THIS paper is presented in response to a call for an article on the subject of a work recently published and entitled "*Phrasis: A Treatise on the History and Structure of the different Languages of the World, with a Comparative View of the Forms of their Words and the Style of their Expressions*;"—the desire being expressed in the invitation, to have presented at this meeting an outline of the plan of the work, and its adaptation for use in the study of our languages. This will be done in an indirect way, but one which will, I hope, be found none the less satisfactory. By treating of the science generally, and stating what it should be, I shall indicate, by inference, the spirit of the author and the contents of the work. By following this method, it is hoped the paper will be found more interesting, and be freed from the stiffness and formality of a mere synopsis.

Of the time allotted to the young man who proposes to graduate at any of our colleges, a large portion is set apart for the study of the classics; and I do not complain of the time devoted to this branch of learning, but to the use that is made of it. I would not wish to discourage the study of Latin and Greek, but I would like to give it another direction. Latin and Greek have, at the present day, a certain value as forms of language, which are interesting and important, because they are extraordinary and instructive, but they have very little value beyond that. I am willing that they, in common with Sanscrit, shall be thoroughly learned as the proper foundation on which the philologist should rear his education, but they should be studied for what they teach us, and not simply, as at present, for the mere reputation of being able to read them. If this position be true, it is easy to see that our education in philology should not stop with what is conceived to be the mastery of these tongues. They present each only one of the forms of language, however novel and interesting that form may be, and other languages may present other forms of the original type, almost as attractive, if not quite, and full as important.

You will perceive that I have in view a study which is as yet unknown in this country. In my opinion, the current mode of acquiring a language by mere rules and precepts, at the expense of memory and neglect of judgment, is by no means the best one. It is neither the surest nor the shortest. That we may master a language, it must become familiar to us ; we must understand the principles of its construction and the character of its elements ; in a word, it must be brought home to us. But how can this happen, if language in the abstract, and apart from the individual which represents it, has no interest and importance ? Nothing, certainly no language, contains its own history or can develop its own character. All admit this principle in Natural History, though they may not be so ready to apply it in language. Would we ever understand the true nature of man by studying, no matter how long or how diligently, a single individual, at any one stage of life, and representing only one part of the human race ? Could we ever understand that the wings of the bird are identical in character with the forefeet of the quadrupeds, or with the pectoral fins of fish, if we did not find the intermediate steps in other portions of the animal kingdom ? Again, I repeat, nothing contains, or can develop its own history. It is precisely on this principle that when we seek for the history and character of English, we pass irresistibly into the Danish, German and French, for new forms of it. CARPENTER's great work on Comparative Physiology is but the unfolding of a single idea, namely, that the growth and formation of one being illustrates and explains the growth and formation of every other. And why may not some one yet do for us in language what CARPENTER has done in Natural History ? No truth is more positive than this, that what we learn of the structure of one language is so much to advance us in the study of every other.

I do not pretend that this Comparative Philology will acquire any language for us. I do not pretend that science is art. Science, I well understand, is knowledge, and art is practice ; science never builds machines, but art never has built them without science. So it is here : the study of language is a science, a distinct and an indispensable thing ; the acquiring of languages is an art, and one which can never proceed without the science, and the more of the science the better the art. If it be objected that languages can be acquired without the aid of Comparative Philology, I answer that bridges can be built by those who have never

studied civil engineering, and men have acquired fortunes and filled offices who could neither read nor write. No one would think that a reason why engineers should not study engineering, or that those who fill the stations of educated men should be destitute of learning.

Having said thus much to justify the study of languages comparatively, as parts of one and the same body, and in opposition to their study as mere isolated and unrelated individuals, we will next proceed to take a closer view of this science as it stands to-day, and to indicate some of the wonderful results and discoveries which its study has begotten. Let us first turn our attention to the history of the various parts of speech, and observe the insight which has been given us into the true character of certain well-known, but until recently ill-understood features; and first the endings of case. It was for a long time supposed, and it still is by many philologists, that those endings indicate an element added, that they really are, more or less condensed, the prepositions which they represent, and that hence the noun in Latin, as we have it, is a compound of at least two elements, if not more. But it may as well be remarked here as elsewhere, that it is one of the fundamental principles of the work under consideration, that words in language are not compounds, that they are growths, developing the parts which we see, just as any organized being does. The tree develops all its parts from itself; it is no greater, it contains no more, when it is become the giant oak than when it was a shrub, nay an acorn. It is merely an idea, a fact, unfolded to our eyes.

The expression of case relation does not come from the noun itself, but from the verb, the noun, or the adjective, which governs it, and the variations which it undergoes in certain languages are merely a matter of harmonizing with that governing word. If this were not true, we could not have the same form to indicate entirely different relations, as *pennæ*, pens, of a pen, for a pen. In the ancient languages, those endings were always slighted as valueless, they were continually approaching to identity, and in the modern languages they disappear entirely.

But what are these case-endings, with what are they related, and with what identical? They are identical with the gender-endings, and with the numerous family that represents those endings, the us of *bonus* and *filius*, the a of *bona* and *filia*, the um of *bonum*, *regnum*, *donum*, *templum*; in other words, the oblique cases are forms of the nominative and no more. We see this most evident

in the German languages, where the endings *em, en, es, er*, supposed to mark the different cases, are common noun and adjective endings for the nominative; we see it by the four case-forms of the German article *der, des, dem, den*, and the plural *die*, which are all evidently variations of one form. But the strongest proof that one-case form contains as much as every other, but not more, a truth which applies to every variety of forms, to tenses, to persons, to number, to everything, is found in the remarkable fact, as universal as it was unexpected, that a form which we use for one office, is used by ourselves, or by others, at other times with an entirely different application; thus, the Ger. acc. *den*, the, is in Swed. the nominative *den*, Gothic and Icelandic *thann*, our *then, than, them*; the Gothic *his*, this, is our *his*, L. *is*; the Germ. *dem*, sing., to the, is our *them*; and *dieser*, this, is our *these*. In the older days of our own language, *him* was used for *he*, as *me* is still used in many languages for *I*; *her* was used for *their*, and *she*, (se) and *that*, for *the*; our *their*, gen. plural, was once but the genitive singular of the article *the*; in Ang. Sax., *hi* (our *he*) was used for *her*, for *they*, and for *them*. This principle is illustrated everywhere, but nowhere better than in the verb *be*; thus *been* (Ger. *bin*.) is often found for *am*, for *be*, for *are*; *was*, L. *esse*, Ger. *wesan, werden, wesende*, is used for *are*, for *were*, for *will*, for the participle, for the infinitive, and for the imperative.

We have found the case-endings to be mere variations of the gender-endings of the nominative; let us now inquire after the relatives of these also. It is a fact, the proof of which we cannot give here, that these endings represent the suffix articles which we find in the Scandinavian, the Albanish, and other languages, developed at the end of nouns; as, in Danish *häst*, horse, *hästen*, the horse. With this view, the case-endings become not simply representatives of prepositions, but of cases of the article grown into the appearance of a suffix; thus, *regno* is not merely *to kingdom*, but *to the kingdom*. Another class of representatives of these gender-endings, or suffix articles, are the suffix pronouns which we find in the Semitic and so many other languages; as in Persian, *dil*=heart, *dil-am*=my heart, *padar*=father, *padar-ash*=his father, *kitab*=book, *kitab-at*=thy book. When we bear in mind a fact above all others easy to demonstrate, that our *he, she, and it*, and *this and that*, in all their case and number-forms, are pure definite articles, that they everywhere identify in form with our *the*, and that *thou*, and more remotely *me*, is a

demonstrative like *the* and *that*; when we bear in mind, besides this, that in reading Latin, particularly, we constantly find the personals suppressed, and read *the book* as *his book*, *her book*, *my book*, determining this simply from the connexion, we shall not be surprised that the same kinds of endings represent both the article and the personals. And in regard to the article which we find a préfix in some languages, as the Semitic, and a suffix in others, as the Wallachian, and when apart from the noun, sometimes before it, as with us, and again following, as in Bulgarian, but always more or less intimately connected with the noun, we venture this hypothesis: that the article is a mere meaningless augment, 'a growth from the initial or final letters of the word—a method of generation, by the way, by no means confined to this class of words.

Following a similar course of investigation, the student will be able to see that all there is of the verbs is the participle wrought up into different forms, and that the person-endings are simple variations of participle endings, as of the *ans*, *ant*, *at*, of the L. *amantis*, *amatus*. The proof of this is abundant, but it implies a comparative view of many languages, in which we shall often find, as with us and in Latin, the participle used as a real verb; or, as in Semitic, we may see it become a verb with endings, as if *aman-tes*—the loving ones, the lovers, should be used for they who love, they love. That the person-endings are all forms of one and the same element, we see by their continual tendency to identity, which in the end, as with us, becomes absolute.

We turn next to a brief consideration of the subject of Etymology. And first of all we may remark, there are quacks in this branch of philology, as indeed there are quacks in every other branch of it, and more of them, no doubt, than you will find elsewhere, for everybody presumes himself thoroughly master of everything that pertains to language. These quacks have brought the subject into some disrepute, but it does not follow that Etymology has no certain foundation. I venture to affirm that Etymology has as many elements of certainty as any other science; as many, surely, as Geology, or Astronomy, or Chemistry, and perhaps as many, too, as Mathematics. I understand very well that you can prove nothing—everything is mere presumption; even what we see and hear may be, and often is, simply an illusion. You can accumulate a certain amount of evidence, and as much of it in Philology as anywhere else, and the one who examines it will believe it or not, according to his interests, his prejudices, and his education.



Etymology is not as many suppose it, a science of splendid guessing. The thorough and careful philologist does not guess; without any regard to the measure of time and toil, it is he above all other men that will be found to inquire, compare and reason, before he decides. For example, when he asserts as a fact, that the relatives are variations of the personals and demonstratives, as they again are variations of the article, the noun to which they belong being suppressed, and that a very large proportion of our adverbs and conjunctions, and even prepositions, such as *when*, *how*, *if*, *but*, *at*, *in*, are obsolete forms of pronouns, lost to us as such, but existing as pronouns elsewhere, he asserts what he can prove, what is uniformly illustrated in every known language, and against which he finds not a single fact militating. Let us see, for illustration, how he shows that the meaningless, and, until its history is known, mysterious word *or* is a pronoun and no more. In French *ou* is both *or* and *where*, and in Italian, *or* is *ovvero*, and *ove* is *where*, but *where* is a pronominal form; the same evidence is in the Greek *ē* and *ēpou*, and Cornish *py*, relatives meaning *or*. Through all the extensive family of German languages, we find *or* in the form of *other*, *oder*, extending its connexion to L. *aut* and *alter*, Greek *alla*, German *als*, our *else*, Latin *aliquis*, Russian *ili*; but *other*, like its equivalent *either*, is a clear pronoun. Still further, let us see how he traces out the remote relationship between the Latin *qualis*, Spanish *cual*, our *which*, Anglo Saxon *hwilc*, German *welcher*, on one side, and *whole*, *all*, Greek *cholos*, on the other. Remembering that *qu* is a form of *w*, taking its place in old English, we easily connect *qual*, *wal*, with our *whole* and *all*. But resemblance in form amounts to little, if we could not also reconcile these apparently strange meanings. Their relationship is thus established: *qualis* is one of the forms of the relative *qui*, *qua*. But this relative, in all its varieties, tends to the meaning *all*, *every*; thus, *qui* is *everyone*, *all*, *quidque* is *everything*, *all*; and Anglo Saxon *hwilc* has a similar power. Again, *totus*, *all*, is a form of the pronoun *tantus*, and *tot*, so many; all these are forms, again, of the relative *quot* and *quantus*. The Danish every = *all*, is *huer*, our *where*, a relative, and the Greek relative *ōpou* means *everywhere* = *all*. Indeed, it would be hard to find any language where, on careful search and proper inquiry, the forms of *ever*, *every*, *each*, *all*, *whole*, and those of the relative words, do not agree. Mere resemblance in form between two words is, for the philologist, not sufficient; it is evidence to awaken his

suspicious and induce an examination, but it is nothing more. He understands that every word has its history, its earlier and later forms, its relatives which more or less reflect its character. This is the history he carefully examines.

There are many principles which the philologist, after years of toil and research, learns to consider as established, and by these his further progress is more or less guided. Thus, he soon learns, as if by intuition, to strike off certain letters which in comparison with the word in view may be omitted as valueless. So the *s* in *slay*, compared with *lay*, is a prefix; and the *p* in *place* with *lay*; *st* in *stretch* with *reach*; *s* in German *sprechen* with our *preach* and *pray*; *ge* in German *gemein* with our *mean*; *fr* in German *fragen*, the *r* of Latin *rogo*, *br* of our *break*, with our *ask*, Greek *ag*. He learns to group certain words according to their meanings, as all such words as are based on the idea of *cut*, such as *shear*, *shave*, *sharp*, *short*, *carve*, *grave*, *scrape*, *scratch*, *ax*, *acid*, *hew*; *hack*, *chop*. Again, he learns as a principle that words of opposite meanings are uniformly formed each of the other, as *right* and *wrong*, *sit* and *stand*, *straight* and *crooked*, *hot* and *cold*, *go* and *come*, *upper* and *under*.

These are only a few of the important principles, a bare beginning of those which guide and govern the true physiologist in his researches. I would be glad to bring forward many more of them, but time is wanting. I can only say in addition, that this branch of the subject is as important and valuable to the student as it is striking and attractive. When we have a comparative view of the forms which a word assumes, and of the changes which it undergoes, together with its different applications in the various languages where it is found, we have what may be called its history, and when we understand fully the history and character of words, we have formed for ourselves the only real foundation for a knowledge of the nature and principles of language.

So far, we have touched upon matter treated of only in the first part of the work under consideration. The second part is devoted to the history of languages considered as individuals. It is based upon the idea that every student who assumes to have a thorough and complete education, should know something about the history and character of all the known languages of the world, precisely on the ground that we expect him to know something of the history and character of the people who use them. That knowledge should be more special and precise, according to the

nearness and importance of the various classes of languages, dwelling of course first and longest on the English, bringing it down from the earliest known specimens to those of the present time, passing thence to the German, Scandinavian, Roman and Slavic languages, and going on till we reach the languages of Asia, thus continuing till we have included in one comprehensive view all the known languages of the world. This character may be brought out by lists of important and peculiar words, but chiefly by presenting a careful selection of sentences, with literal translations and suitable explanations. These selections give us an idea of the strange conceptions of people, and of the various ways they have of expressing their thoughts. Taken together in one comparative view, commencing with the wildest tongues and ending with the most cultivated, we have in them a history of the progress of thought and of the forms of its expression.

When we bear in mind how few even of our best scholars have any just ideas of the application of the various names of languages, who do not perhaps know what the term Slavic, or Semitic, or Celtic, includes, and what it does not, who do not know whether Danish is German or Latin in its character, and whether Hungarian is like Russian, or belongs to a class distinct from it, who do not, in a word, have any precise notions as to the relations existing between any two tongues save those few usually studied in this country, we certainly shall be indulged in the remark, that it is time that we learned a little, at least, of something else besides Latin and Greek, French and German, Italian and Spanish, and occasionally Hebrew.

ABSTRACT OF REPORTS ON DECIMAL SYSTEMS  
OF WEIGHTS AND MEASURES.

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AT different times and in different ways the attention of the civilized world has been directed to the difficulties and restraints arising from the imperfect and incongruous systems of weights, measures and currency which have been adopted by various nations, or rather which have grown with their growth. Of late years the petitions for some change which shall afford relief have been numerous and the arguments sustaining them have been unrefuted.

France, in 1790, cast aside, as worse than useless, her time honored systems, and established that which has gradually and surely advanced in favor with all nations. England has not yet made a change so radical, though fully impressed with the defects of her present systems; but she cannot long withstand the current of popular opinion. In 1862 the House of Commons appointed a committee to consider the practicability of adopting a simple and uniform system of weights and measures, with a view, not only to the benefit of her own internal trade, but to facilitate her trade and intercourse with foreign countries. Since then the subject has been ably discussed and its importance more fully appreciated.

In our own country, whose systems of weights and measures are derived from England, the attention of Congress has been called again and again to the necessity for some improvement; and our statesmen, from the time of JOHN QUINCY ADAMS to the present day, have been convinced of the need of some definite action. No discussion is required to impress upon every individual the objections to our present system. Let each man examine for himself the statutes of our own State, and the incongruities of our systems will become apparent to him. Let him call to mind the fact that custom still declares, in many cases, that 16 is a dozen, 112 pounds is a hundred-weight, and 2240 pounds is a ton; let him remember the pains and sorrows of his school days, when

our present tables were to him a stumbling block and a snare ; or even let him, this moment, attempt to reduce Avoirdupois weight to Troy weight, or Wine measure to Dry measure, and he will need no further arguments to convince him that our present systems ought to be abandoned without delay.

The commercial men of England are urgent in their efforts to produce a change. In the report of Mr. RUGGLES nineteen petitions are specified as having been presented by different prominent boards of trade praying for the introduction of a decimal system or the adoption of a metrical system. One of the arguments used in urging the reform will be especially appreciated by this Convocation. Prof. DE MORGAN asserts that "the time devoted to arithmetic might, by the introduction of a decimal system, be reduced by one-half, if not more." Dr. FARR, in his testimony before the committee, said : "You would get rid of all compound arithmetic, and make calculations simple and mechanical." The Rev. ALFRED BARRETT, an instructor of youth for the artillery service, adds his testimony thus : "It appears to me that the work in the French Military Academy is much more forward than ours, and that much of this difference arises from the time of the juvenile pupils being lost in the stupid system of arithmetic which we adopt." He was of opinion that two years might be saved in a course of instruction by the introduction of a decimal system of weights and measures. Lord BROUGHAM, who had collected the opinions of many instructors, arrived at the conclusion that one-third of the time spent in learning arithmetic would be saved by the introduction of a decimal system as proposed. Prof. MILLER, of Cambridge, was asked "Do you find, in the course of your learned pursuits, that our present systems of weights and measures interfere with scientific investigations in any way?" He replied : "Not in the least ; they are so complicated it is quite impossible to use them. The balance makers provide balances made for accurate purposes with decimal weights of some kind."

Our own merchants and scientists have also endeavored to do away with the difficulties which they daily encounter. In 1857 a joint special committee was appointed by the Chamber of Commerce of New York and the American Geographical and Statistical Society, to report on the "extension of the decimal system to weights and measures of the United States ;" and but a few

weeks ago, at the Trade Convention at Detroit, Mr. ALEXANDER presented a report in favor of a decimal system.

As the fact that a change is imperatively demanded is apparent to all who have thought upon the subject, it only remains to decide how that change shall be effected. Two plans have been proposed in England, and also in this country; the first requires the adoption of the metrical system, while the second merely advocates the decimalization of existing legal standards. Before admitting the superiority of either over the other, let us, for a moment, examine the growth and progress of the metrical system.

In France, as in England, the old crumbling and patched system had become so complicated that a change was absolutely demanded. It is unnecessary to refer to what preceded its final and total destruction, and the introduction of the system now firmly established. In 1790 TALLEYRAND presented to the Constituent Assembly of France a proposition to found a new system of weights and measures based upon a single and universal standard. The Assembly requested LOUIS XVI to propose to the British government a joint commission of the Royal Society and the Academy of Sciences to ascertain the natural standard as furnished by the pendulum. This invitation to coöperate was not accepted, and France was left alone to pursue the noble work, until after the plan was fairly developed, Spain, Italy, the Netherlands, Denmark and Sweden joined in the proceedings of the academy in furtherance of the project.

Six distinct operations were to be performed by separate committees of the academy—

1st. The arc of the meridian between Dunkirk and Barcelona was to be measured.

2d. The bases which had served in the measurement of a degree in the construction of a map of France were to be verified.

3d. The series of triangles which had been used in the above measurement were also to be verified and extended to Barcelona.

4th. Experiments were to be made to determine the number of vibrations in a day, of a pendulum equal in length to the ten-millionth part of the arc of the meridian, under certain specified conditions.

5th. By new experiments the weight, in vacuo, of a given quantity of distilled water, at its maximum density, was to be ascertained.

6th. A scale, and tables of equalization between the new measures and weights proposed and those which had been in common use before, were to be prepared.

Such was the labor which the academy proposed for itself, and for seven patient years was the work carried on. The profoundest learning, the keenest observation, the most subtle genius, the most careful judgment, and the most patient toil of the most illustrious philosophers and scientists of France was devoted to the accomplishment of the work which has given to the world the metrical system of weights and measures.

The basis of this system, already in common use by men of science everywhere, is the "Metre," which is one ten-millionth part of the quadrant of the meridian of the earth. Its length is 39.37 inches nearly. From this primary unit are derived the "Litre," the measure of capacity; the "Gramme," or standard of weight; the "Stere," the measure of cubic contents; the "Are," or measure of surface. These units are all decimally multiplied by the prefixes "deca," "hecto," "kilo," and "myria," respectively representing 10-100-1000 and 10000. They are decimally subdivided by the use of the prefixes "deci," "centi," and "milli." Thus, a "hectogramme" means 100 grammes, and a "millimetre" is the one-thousandth part of a metre.

The second plan proposed for adoption is that set forth in the report before alluded to, of the Joint Committee of the Chamber of Commerce and the Geographical Society. It was owing to the previous efforts of MARSHALL LEFFERTS, chairman of this committee, that the plan of Mr. J. H. FELTON, upon which the report is based, was brought to the notice of the public. The proposed plan, as set forth in the report, is as follows: The standards now established by law will remain unchanged, except in the case of the gallon. This measure, the gallon, should contain exactly 10 pounds avoirdupois of distilled water. The wine gallon being too small, and the beer gallon too large, the dry gallon, derived from the New York State Bushel, and which exactly fulfills the condition required has been selected.

1st. The standard pound being retained, the following scale is formed:

10 grains .....	1 scruple.	10 pounds.....	1 stone.
10 scruples.....	1 dram.	10 stones .....	1 hundred.
10 drams .....	1 ounce.	10 hundred weight ....	1 ton.
10 ounces.....	1 pound.		

Here we find the pound and the hundred-weight unchanged, but the other derived units, while they retain old and familiar names, are new and strange.

2d. From the gallon, selected as before stated, this table is formed :

10 grains .....	1 scruple.	10 pints .....	1 gallon.
10 scruples.....	1 dram.	10 gallons .....	1 anker.
10 drams .....	1 gill.	10 ankers.....	1 tun.
10 gills.....	1 pint.		

Here we have old names; but every one of the units named differs from those now in use.

3d. The foot is taken as the standard of linear measure, and is thus treated :

10 seconds .....	1 inch.
10 inches .....	1 foot.
10 feet .....	1 rod.

This mode of dealing with the foot is perfectly familiar to all artisans, and would be no novelty. The rod is the largest unit used, because it is very justly urged that, practically, the furlong is obsolete, and the mile is not a measure of commerce.

4th. For land measure we are to have :

10 sq. links.....	1 sq. staff.	10 sq. plats.....	1 sq. chain.
10 sq. staffs .....	1 sq. reed.	10 sq. chains .....	1 acre.
10 sq. reeds .....	1 sq. plat.		

In this scale the acre, the chain and the link are of the same value as of old; and while the other quantities are new, the surveyor is already familiar with their names and their values.

An additional table for numerical reckoning is proposed :

10 units .....	1 decade.
10 decades .....	1 hundred.
10 hundreds.....	1 thousand.

This is to supersede dozens, scores, gross, long hundreds, &c.

Such in outline, are the two systems proposed as substitutes for our present decrepit one. They are both decimal systems, and are thus in conformity with our ordinary system of abstract numbers.

At the outset the French government was not in earnest in its efforts to introduce the metrical system, nor was the nation then prepared to receive it with favor. For a long time it was considered a mere experiment, though in the public works its great advantages were at once recognized. In 1837 a decree was passed



making the use of the system compulsory from January 1, 1840. Since that date the system has been firmly established in the country which gave it birth.

The International Statistical Congress, convened at Paris in 1860, appointed a committee, in which fourteen nations were represented, to consider the subject of an International system of weights and measures. That commission recommended for adoption the metrical system, which has already been introduced, either as a whole, or with some modifications of nomenclature, into Italy, Spain, Portugal, Switzerland, Belgium, the Netherlands, Austria, Bavaria, Wirtemberg and Hamburg. The countries not using it at that date were, Great Britain, the United States, Russia, Norway, Sweden, Denmark, Prussia, and some of the minor states of Europe and America. The nations thus specified as using the system have a population of 139,000000, while the population of the countries which have not adopted it was 153,000000. Thus nearly one-half of the civilized people of the globe have acknowledged the superiority of the system. If the United States, having a population of 31,000000, should also adopt it, a great preponderance would be given in its favor. England has already shown a desire to lay aside national prejudice and join in the onward march of scientific progress.

In July, 1863, a bill was introduced into the House of Commons, adopting the metrical system, which bill rendered the adoption compulsory. In March, 1864, a substitute was offered rendering void the compulsory clause of the bill of the previous year, in other words a legalizing, or permissive bill. This bill was read a second time and committed. At that time various boards of trade, and commercial associations presented petitions praying for the adoption of the French system. In addition to this testimony in its favor, we have the fact that men of science are equally anxious for the change. Prof. WILLIAMS, in behalf of the Chemical Section of the British Association for the Advancement of Science, stated that working chemists were in the habit of using the metrical system in almost all of their experimental operations. Prof. OWEN and Prof. HOFFMAN, gave it as their opinion, that the discordancy in the systems of weights and measures of different countries is so great, and so much time and labor is required to convert one system into another, that practically the knowledge of one nation was a sealed book to the students of another.

I can not refrain from again quoting that oft quoted passage from ADAMS' Report, in which he speaks of the merits of the French system. "If man upon earth be an improvable being; if that universal peace which was the object of a Savior's mission, which is the desire of the philosopher, the longing of the philanthropist, the trembling hope of the Christian, is a blessing to which the futurity of mortal man has a claim of more than mortal promise; if the spirit of evil is, before the final consummation of things, to be cast down from his dominion over men, and bound in the chains of a thousand years, the foretaste here of man's eternal felicity; then this system of common instruments, to accomplish all the changes of social and friendly commerce, will furnish the links of sympathy between the inhabitants of the most distant regions; the metre will surround the globe in use as well as in multiplied extension; and one language of weights and measures will be spoken from the equator to the poles."

Some of the most common objections to the system are, a supposed difficulty in the introduction of new terms, and the embarrassment to which the change of units must subject dealers.

In one report this statement is made, referring to the founders of the system: "Their next error was to describe these new quantities by names that formed no part of the vernacular, and such as were only intelligible to those who were acquainted with Latin and Greek." Did the writer mean that we should believe that those who daily use our present names of weights and measures are fully conversant with their original derivation and significance? Do we not all recognize the fact that these names are as unmeaning in themselves, to the masses who use them, as are the terms of the metrical system? If the one set of names has been learned, why may not the other also? The word *metre* is suggestive of *measure*; the term *grain* resembles *gramme* sufficiently to prevent our forgetting that the latter is a weight; *are* is suggested by *acre*; and by a slight effort we can associate *litre* with *liquid*. Nor is there any difficulty with the prefixes; "*deci*, *centi*, and *milli* are fixed in the memory by *dime*, *cent*, and *mill*; and in the ascending scale we have only to remember that *hecto* and *hundred* each begins with *h*, while *myria* and *myriad* denote the greatest number, and then *deca* and *kilo* fall at once into their proper places. It seems that too great stress has been laid upon this difficulty.

It is not easy to discover how the mere decimalizing of our present standards obviates the second objection. In the system

proposed as a substitute for the metrical, only six of the quantities in present use remain unaltered, namely, the pound, hundred-weight, foot, link, chain and acre; while twenty-two new units are introduced, all differing from any now in use, though most are disguised under old names. Will not the decimalizing of our present standards also produce inconvenience to the trader? If these six unchanged units be also done away, and the French system be adopted entire, will not the resultant good more than balance the little inconvenience added to that which must be endured in any change whatever?

It is sometimes urged that the system has never prevailed even in France itself, because the common people still retain their old names and units. Has our decimal system of currency failed because the small shopkeeper insists upon charging us "one and sixpence" for what we buy? Does the fact that any foreigner may hear the daily use of the expressions "six shillings," "three and sixpence," &c., warrant him in drawing the conclusion that our decimal currency is not yet thoroughly established among us?

Although I would defer to the practical experience of business men, and to the wisdom of political economists, should they decide that the metrical system is inferior to the merely decimal system as proposed, yet until that decision is unanimously expressed, I must maintain my present faith in that system which, sooner or later, must become the system of the world. I would, therefore, urge upon the Convocation that it should take the first step in preparing for the coming change by advocating the introduction of the metrical system into our schools. Let authors of our arithmetics be urged to provide for the suitable instruction of their pupils in the system. It is true that many writers do place the French tables among the tables of weights and measures; but no special reference is made to them, nor have examples for practice in passing from our own to the French system been constructed. I would suggest a change in this matter, so that the pupil may be enabled to understand fully both systems; and then, in a few years, those into whose charge must pass the affairs of the business world will be competent to judge for themselves which is the better system, and to make the inevitable change with comparatively little inconvenience.

In the meantime let this Convocation add the weight of its influence to secure some action on the part of Congress which shall result in the speedy improvement of our present sys-

tems, either by the temporary relief of decimalizing our present standards, or better and wiser still, by adopting that system which is steadily growing in favor with all nations. Do not let years more be wasted in receiving reports and mere resolutions ; we have enough of both already for any practical purpose ; let use be made of them, and with faith in the wisdom and sound judgment of their authors, let some ACTION be based upon them.

## THE STUDY OF ENGLISH GRAMMAR.

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IN the study of English Grammar, it is of great importance that the definitions should be of the best kind. Let us consider,

FIRST. What are the requisites for a good definition?

1. A good definition should be accurate. In some grammars, we find it stated that "A letter is a mark or character, used to represent an elementary sound of the human voice." But *x* certainly is not supposed to represent an *elementary* sound; therefore, according to this definition, *x* is not a letter. Again, it is frequently stated, that "A letter is a *character*," "A syllable is a *sound*," and, still, that "Letters form syllables." These definitions would better be as follows: "A *letter* is an alphabetic character used to represent a sound of the human voice." "A *spoken syllable* is an articulate sound uttered by one impulse of the voice." "A *written syllable* is one or more letters representing a spoken syllable."

In a popular grammatical work it is stated that "Language is any means of communicating thought, feeling or purpose;" that "Smiling, frowning, laughing, weeping, are instances of natural language;" and that "Grammar is the science of Language." Evidently, then, according to this authority, a complete grammar should contain instruction upon these various kinds of natural language.

2. As far as is consistent with accuracy, a good definition should be brief. In the grammar just referred to, we find the following definitions: "Grammar is the science of language." "English Grammar is the science which investigates the principles and determines the proper construction of the English language."

Now, if it is sufficient to say that "Grammar is the science of language," it should be thought sufficient to say, "English Grammar is the science of the English language."

3. As far as accuracy and brevity will permit, the various definitions should be worded alike. Take, for example, the following: "A noun is a word used as a name." "A pronoun is a word used

instead of a noun." "An adjective is a word used to qualify or limit a noun or pronoun." "A verb is a word used to express the act, being, or state of its subject." Here the similarity of wording makes the definitions easier to commit.

In connection with this subject of definitions, we ought to remember that definitions should be immediately followed by examples which the student should carefully repeat, the example being in many instances the clearest proof that the student understands the definition.

SECONDLY. It is of great importance that we admit this fundamental doctrine, that "According to their *meaning* and *use*, words are divided into different classes called Parts of Speech." From this doctrine it results that a word that performs two distinct and important offices at the same time, should be parsed in full as two parts of speech. Grammarians have frequently recognized the double office of words, but they have failed to *parse in full one word as performing two distinct offices, and therefore being really two parts of speech.*

In the sentence, "I see the horse now running rapidly," the word *running* should be parsed thus: "Running is a verb, intransitive, irregular, participial mood, present tense; it is also an adjective, limiting, pure, limiting the noun *horse*."

In the sentence, "John's cutting this wood so fast is foolish," the word *cutting* should be parsed thus: "Cutting is a verb, transitive, irregular, active voice, participial mood, present tense; it is also a noun, common, neuter, third, singular, nominative, grammatical subject of the verb *is*." This word has every essential attribute of a verb, and every attribute of a noun. It will be most clearly understood, not by giving it a separate name, *participle*, and then leaving it half explained, but by parsing it in full in both its offices.

THIRDLY. The rules of Syntax are, in general, merely re-statements of the definitions of Etymology, thus:

Definition. "The nominative case denotes the relation of a subject to a finite verb." Rule. "The subject of a finite verb must be in the nominative case." Definition. "An adverb is a word used to modify a verb, an adjective or another adverb." Rule. "Adverbs modify verbs, adjectives and other adverbs."

Etymology and Syntax cannot always be separately treated. The part of speech to which a word may belong, depends frequently upon the *relation* of that word to other words. But

*Syntax* is the part of grammar that treats of the *relation* of words; hence the naming of the part of speech, the first thing to be done in Etymology, requires often a knowledge of Syntax.

FOURTHLY. An invariable order should be observed in parsing. This will accustom the mind to an exact and uniform method, which is every way desirable for clearness of statement and for sound mental discipline. It is best always in parsing, to name first the part of speech. Thus, we should not say "*Cutting* is an irregular, active, transitive verb,," but "*Cutting* is a verb, transitive, irregular, active, &c."

FIFTHLY. Since grammar is "the *art* of speaking and writing correctly," the greatest pains should be taken to exercise the pupil frequently in writing and in speaking. In regard to this point, there has been much error of practice. It is very common for teachers to keep the scholar through his entire grammatical course employed in committing definitions, analyzing sentences and parsing words. It would be wiser to introduce frequent written exercises, especially those that are needful in daily life, such as letters, &c.

SIXTHLY. The best authors should be read by the student, that he may thus insensibly acquire a grace and refinement of expression which no arbitrary rules can give. The study of the great masters of language will animate the student amid those necessary toils that otherwise would be intolerably irksome; and on the broad foundation of grammatical truth may fitly rise the temple of Eloquence and Song.

## THE VALUE AND MEANS OF LITERARY CULTURE IN ACADEMIES.

BY O. ROOT, JR., A. M.

*Principal of Rome Academy.*

ALTHOUGH in our land and time every one acknowledges the importance and value of education, yet there are very many who would be somewhat puzzled to name any very definite gains above and beyond the paltry advantages of knowledge as a money-making power. Almost all academy teachers have, doubtless, noticed with what a maze of uncertainty, or even oft-expressed reluctance, many parents find their children stepping beyond the bounds of the lowest practicality in their studies. To talk straight (not well), to write legibly, to figure in currency and interest, to spell understandingly and read intelligibly, these are all that very many deem to be important or at all necessary for practical life. They lose sight of a broader view to be seen, even from their own standpoint. The power of control, mental vigor, which gives mental command, a knowledge of natural laws and forces, ability for arrangement and analysis, may be made to earn money as well as win fame. The nobler considerations seen from a higher standpoint these never know at all. They never think of the myriad influences flowing out from a cultured educated mind, and the myriad pleasures flowing in for such a mind from all things and thoughts of beauty and of power.

This lack of estimation should, however, in no wise affect our efforts towards elevating the standard of education and culture. Among the accomplishments practically least estimated and really least considered by teachers, as well as parents, is the study of English literature, the cultivation of sound literary taste, and the pointing and mapping out of the paths so delightful in our English author-realm.

Of the value of literary taste and culture in promoting happiness and usefulness in life, much might, but surely little need be written. Every one will acknowledge the important place which conversation holds in forming opinion and guiding action; and all must also concede the value of literary acquirements, a familiarity with the best authors and their thoughts, in the formation of a



good conversationist. American men and women need good literary taste as a means of promoting their own culture and thus their usefulness. Where society is so free as here and its membership so constantly receiving accessions from those before in lower grades, there are many opportunities for conversational influence. The women of society should be not mere chatterers of small talk, but able to give thought for thought on all the subjects of human acting and living; they should be able to illustrate and enliven all subjects with reference, quotation and comparison, and exchange their cultured for the business man's practical thoughts and words. This culture is also needed as a means of influence in households. The husband may and should be refreshed on his return to the home circle by meeting not merely caresses and endearments, the sugared toys of domesticity, but fresh thoughts in fresh words, thoughts and words different from those of his daily jarring business life, coming from another sphere. The merchant, lawyer and mechanic will go to the lecture room and listen eagerly to the glowing words of the literary lecturer. Would they not enjoy some of the same food at the fireside? With the children, too, this culture would avail. Are there any resources more crowded with subjects of interest for the young, and fuller of means for their instruction than those of English literature? The poets, historians and essayists furnish themes and chapters which would do far better service than much which is said to be especially adapted to youth. A taste for good reading in the young is one of the safeguards against exposure to the manifold temptations so rife everywhere. Said a good lady, who had reared a family, to me not long since: "We have never talked much at home of men or books, or practical living, and I do now so much regret it." She realized that the constant dropping of good and pleasant thoughts in daily conversation may be, unawares, sowing of precious seed. I recognize as one of the leading influences of my own life the table talk of literary and well informed gentlemen. This taste for good reading is needed more than all as a resource in hours of leisure, as a means of relaxation after worrying cares, and a never failing source of happiness. With how many is it true that there are no sources of pleasure outside the duties which are daily to be performed? What proportion of the women—even so called educated women of the land—partake of those delights which are drawn in pure beauty from the realm of fancy and of thought? It is not at all necessary that the reading should be

constant; that there should be a blue stocking cast over everything in the mansion. Books once well read leave their impress on the mind and leave also food for future thought and thus for future pleasure. Even the mother of a family may find some time for reading, or if not for much reading, for a great deal of pleasant and profitable thinking. If the taste existed, some pleasures now eagerly sought might be abandoned for the more quiet but higher and purer ones of thought. The novel reading mania of the day, the trash and worse than trash that pours from the press, fills the bookstores and is found in nine parlors out of ten, proves that people read. But for all that they are not literary. Nor is it altogether the fault of the people. They have been taught no better. The most have never had pointed out to them the really pleasant paths of English literature; and if they had the will would not know where to look for works of standard merit and universal interest. How many scholars go out from our academies with hardly an idea of the wealth of pleasure and of profit in our language, with no knowledge of its authors save a smattering of the popular poets, with no taste or desire for aught but the current, merely surface, social novels of the day! I do not intend a tirade upon novel-writing or reading, for I hold them good in their place and way and moderate measure; but I do believe that many a noble girlhood is diluted and fermented into a sickly, worthless womanhood by an overplus of novels and a lack of proper mental food. The well taught and disciplined mind, after the course usual in our academies, feels the need of food for the mind; there is a craving for something to fill the thoughts and occupy the fancy. Where to find it? The monthly and weekly story-tellers, GODEY, PETERSON, BALLOU, are first at hand; and at the bookstores, in fresh binding and good type, on the front counter, are found a number of novels with alliterative and romantically suggestive names, and thus paste, sugared nothings, whipped syllabubs, are taken for food. Then follow mental dyspepsia or torpor and bile. No wonder! If we dosed our stomachs as we do our brains, all pharmacy would not furnish drugs to keep them in order. If for these works of emptiness were substituted really good books, including novels with a purpose, novels that teach something besides flippery in dress and manner and feeling, there might be a vast improvement in the tone and influences of society. If the boys who go from our academies to work at plow or anvil, in counting room or office, read MACAULEY or BROWNING, PRESCOTT

and BRYANT, rather than Dime Novels and Ledgers, would not their happiness be greater as well as higher, their views of life truer, their influence nobler? And they may read the one as well as the other if the right influences be brought to bear upon their wills at the right time.

But is not all done now that can be done in the time devoted by most persons to school work? I think not. In very many of our schools no account whatever is made of this important matter, and often when there is an attempt it is rendered futile because of a lack of proper appliances to give life and interest. With the present system, we know that few comparatively have any taste for good reading; our effort should be so to change the system as to produce a change in the results. A prime necessity for the introduction of this as well as other important studies now neglected is progressive organization. Our schools should be graded so that pupils after due familiarity with one study shall advance, of course, to a higher. Much valuable time is wasted by a treadmill mind, while interest is lost, and all study becomes mechanical. By right arrangement the three or four years between fourteen or fifteen and eighteen may be made to include much more than they now do. By thoroughness in instruction and gradation of studies time enough may be saved for the study not only of English literature, but of botany, geology and other sciences. Nor is it at all necessary that other studies should be cramped or laid aside; much may be done in connection with them and thereby an added interest given to all school work.

But what specific means are to be used to accomplish the end desired? The one most naturally suggesting itself is the study of some compendium or published lectures upon English literature. This can be made a source of great profit as a discipline, as well as for information. There is danger, however, of losing interest in the discussion of authors, uninteresting to young minds, but necessary to a full view of the subject. Masses of details are always a puzzle and a discouragement to school classes. The effort to arrange and classify is too great for minds partially disciplined, and in the effort of memory to retain, confusion will often occur. Confusion once introduced renders doubly difficult clearing up, and interest once lost is hard to be again excited. Much effort would doubtless be required on the part of the teacher to prevent confusion and this loss of interest. There is, so far as I know, no really first-rate text book for academy classes upon this

subject. CLEVELAND'S Compendium furnishes too little in the way of history and criticism ; SPALDING is too minute and often dry ; REED is out of print.

Another means which—if I may be allowed to advert to my own experience—may be used with success is giving lectures or talks upon the subject of English literature and authors. I introduced this plan in my own school, giving half-hour talks every afternoon. Opening with a brief analysis of the elements which went to form our language and a rapid survey of the earlier stages of literature in England, I brought the subject to the time of CHAUCER, with no effort at details or accurate criticism. From CHAUCER, to whom one talk was devoted, I transferred the class to the Elizabethan age, and discussed the times and authors, selecting those who were leaders, marked men, having a fame as enduring as the tongue they spoke. It was not at all difficult to awaken the enthusiasm of the class with a theme so full of all that is glorious. Thus, occupying more or less time with each author, according to the place held in our literature and the present interest attaching to his works, I brought the subject to the present century in three-fourths of a term of fourteen weeks. A course of lectures like this requires of necessity much reading and a large expenditure of time for the first course. But the pleasure and profit for the instructor himself will amply repay him for all exertions. Although it was not my own course, yet I have no doubt that written lectures would have been more valuable to the class and certainly more permanently useful for the teacher. Another means of developing a taste for good reading may be found in society organizations. These are common in our schools, and are called literary societies, but are more frequently merely debating clubs (that is, those formed by young men), which too often do little beyond developing what is called "gift of the gab," or the use of words as ends, not means, of expression. By the unobtrusive agency of the teacher these societies could be made really literary, stimulating research, reading and thought as well as expression. Such societies, when formed among the young ladies of a school, are more often truly literary ; and I am aware of several which exert a vast influence in the way of literary culture in the schools where they are located. The "Barrett Brown-ing Society" of Houghton Seminary and the "Ingelow Club" of Rome Academy are good examples.

The rhetorical exercises of the school may be made another means of inducing good literary taste. Scholars should be encour-

aged to write upon themes which require investigation, and should be pointed to the books whence information may be obtained. There is, indeed, much positive injury often mingled with the good of these exercises through the careless neglect of teachers or their encouragement of improper subjects and styles of composition. The school essay is of greater importance than may sometimes be thought, as it occupies the mind often for days and goes to form the mode of thinking. It also influences the entire school if well written and read. The conversation of the teacher will also, in a quiet way, exert a vast influence. A good teacher, as the pupils are met from day to day, will learn to what purpose the leisure hours are used, will advise proper amusements and encourage good reading directly by precept and indirectly by his very conversation.

Lastly, as a necessity, every institution should possess a good library—good for reading as well as reference. A school library should contain not only books valuable for their information but those of literary worth. When the taste for reading is once rightly formed, there can be found generally in this land means to satisfy it. The first thing is to form such a taste, and for this, interesting books, books which will charm as well as teach, are necessary. CHARLES LAMB's and LEIGH HUNT's delightful essays and letters; IRVING's sketches; IK. MARVELL's pleasant fancies; COOPER's truthful descriptions; SCOTT's spirited historical romances; MAC-KENZIE, TALFOURD, WILSON, HAWTHORNE, BROWN, HUGHES, HUGH MILLER, are as valuable as can be any authors, however full of facts. Men and women may begin very young to learn that there is goodness and beauty and truth in thought higher and more lasting than in anything material and tangible. Unless the teacher has at hand means for satisfying the desires he may excite, his work will be of comparatively little worth.

Every teacher while laboring earnestly for thoroughness in the ordinary English branches, in the mathematics, classics and sciences, should keep in view the awakening of a taste for future acquisitions, for good reading and standard literature. While in many, perhaps most cases, there will be no apparent result, yet the work cannot fail, if well done, of some success; and there will spring up harvests of happiness from seeds thus sown. The end to be reached being not immediate and the means being so much in the teacher, no positive enactment may reach the case. It may be hoped, however, that the attention of teachers will be more called to this matter. If this brief and desultory essay shall at all bring the subject to the notice of this Convocation its end will be accomplished.

## NORMAL DEPARTMENTS IN ACADEMIES.

BY M. WEED, A. M.

*Principal of Middlebury Academy.*

THE paper now to be read was prepared by a man *under authority* at the kind suggestion of another man *in authority*. If it accomplish, even in small part, its purpose, half the credit may go to the latter on condition that, if it fail, he will share with its author the discredit. Its end will be chiefly attained if it serve to awaken discussion and elicit argument on the topic to which it relates.

The educational system of the Empire State is broad, comprehensive and symmetrical. At the foundation we have the common school. Next in order is the academy; and, surmounting these, the college and the incipient university. Neither, of itself, has full vitality.

"If the foot shall say, 'because I am not the hand I am not of the body,' is it, therefore, not of the body?" "And if the ear shall say, 'because I am not the eye I am not of the body,' is it, therefore, not of the body?" "The eye cannot say unto the hand, 'I have no need of thee;' nor again the head to the feet, 'I have no need of you.'"

Our fathers, some of whom "still live" to behold the waving harvests on the fields they sowed so long ago, saw it was not good that either part of the great whole should be left alone. With wide-handed beneficence, therefore, and with wisest forecast, they reduced, so far as it is possible, the trinity of form into unity of fact—oneness of purpose and of action.

When this grand system of culture shall be worked up, even approximately, to the full limits of its capacity, it will be found so complete as to prove itself adequate to meet the largest desires and necessities of our great and growing population.

Twenty years ago, "the late Hon. HORACE MANN and Hon. HENRY BARNARD, two among the highest authorities in this country respecting any question of education, both gave it as their opinion, that the State of New York was carrying on the work of

education more rapidly than any other State in the Union, or any other country in the world." That opinion has never been recalled. It has never been challenged. Nor is it assumption to say that a more united purpose, resulting in greater unity of action on the part of those who have the official control of our educational interests, together with fresher and more undivided, more energetic work, strongly verifies and justifies this high encomium.

Of the 1,300,000 persons in our State between four and twenty-one years of age, nearly 900,000 attend the common schools. Here they receive the elements of education. Here, for all of life and life's high duties, the great mass of our youth receive their entire mental training. Only 35,000 members are found in our academies, and less than 2,700 in all our colleges.

The common school has two distinct and well defined duties before it. First and chiefly, it is to educate, as its expansive capacity under the fostering care of wise official direction enables and requires it to do, the great majority of the people who constitute the State. Secondly, it is the manifest duty of the common school to lay broad and deep the foundations for all academic and collegiate studies and attainments. The aspirant for high attainments has generally nowhere else to resort. He can find no other, and surely no better place for his first preparatory work, than the well-regulated, well-instructed public school. Common sense, the rarest and best sense in the world, if one lack this all-essential commodity, can nowhere else more thoroughly and certainly be attained than here. And, if the writer has not wholly misapprehended the facts in the case, those who have generally been kept aloof from contact and companionship with their fellow youth, do often discover in later life a fatal lack of that practical tact which always marks the controlling mind. DANIEL WEBSTER tersely said: "If I had as many sons as old PRIAM I would send them all to the common schools."

Of the academy, one duty is to elevate to a yet higher standard of science and learning the little few whose laudable ambitions and noble desires, kindled and fanned into flame by the common school, will not suffer them to linger just around the foot of the "Hill of Science." A second duty is to prepare for the colleges the literary elect, whom the curriculum of the best academy in its best estate cannot exalt to the loftiest realms of erudition.

The college with its special departments and the university proper are to crown and complete the work—to lay the topstone

Trace we now the backward chain of relations; the reflex current of influence flowing from the summit above to the vale below. While the college imparts a many-sided, liberal education, and in many instances, by its supplementary departments, prepares its graduates for professional life, it must still, in the main, furnish the head men to all our academic institutions. None unfamiliar with the highest walks, the most secret mazes of Academus' sacred shade, can rightly guide the footsteps of his pupils thitherward. To these exalted sources of learning, therefore, we have an undoubted right to look, we must look for the men most eminently qualified to train the more youthful pupil—the more tender plant. "All good teaching," says a well known co-laborer in our educational work, "must flow from copious knowledge." The statement is as true as an axiom. Give ARNOLDS to these Regents for our academies and they in turn will plant RUGBYS wheresoever suitable soil can be found. Smite the rock high: the fountain will gush with corresponding flow.

In the good time coming, when the hearts of the fathers are turned more fully to the education of their children, a normal department on the grandest scale will be needed in the widening range of our university studies. If teaching, like divinity, law and medicine, come to hold a fixed rank among the learned professions, the need will be imperative; and it must certainly be met. To such a high estate educational labor seems now to be assuredly tending. To this opinion the North American Review lends the weighty sanction of its deliberate judgment: "To this complexion may it come at length."

If the academy is right in asserting this claim upon the colleges, still more is the common school justified in demanding of the academy kindred aid and support. We come, then, to the "point proposed"—"Teachers' Departments in our Academies."

Perhaps no single progressive idea in matters of education for many years past would be found, on strictest examination, to have been more important and valuable than the conception of Normal establishments. And, although that conception, like all other pioneer thoughts, met apathy and opposition, and temporary defeat at first, yet to-day it has worked itself out into clear upper air. *Per ardua ad astra*. It was a *just* conception; a *right* thought; and it has conquered.

A careful inspection of the published reports of the Regents discloses the fact that as early as 1827 the plan for teachers'



departments in the academies had begun to assume definite form and features. In the report of 1828 the matter is thus beautifully and gratefully referred to by our venerable friend, Mr. HAWLEY, formerly for many years Secretary of the Board of Regents :

"Such being the present number, state and condition of the academies throughout the country, they have become, in the opinion of the Regents, what it has been always desirable they should be, fit seminaries for imparting instruction in the higher branches of English education, and especially for qualifying teachers of common schools, as well as for preparing students in classical studies preliminary to a college course. For this elevation and degree of usefulness to which our academies have thus happily attained they are chiefly indebted to the munificence of the Legislature : first, in the original establishment of the Literature Fund for the special encouragement of these institutions ; and next, in the gradual increase of that fund, from time to time, until by the extraordinary and most liberal endowment of \$150,000, made by the act of April last, the fund has become of such magnitude as to enable the Regents to distribute to every academy entitled to participate in it a dividend sufficient, with the aid of ordinary tuition money and other revenues, to secure the services of the most able teachers, and thereby to enable the several institutions to fulfill all the beneficial ends for which they were established. The Regents, in behalf of these institutions which they are happy on this occasion to represent, tender to the Legislature their grateful acknowledgment of its bountiful munificence in providing such ample means for promoting the cause of science and general education, and securing their permanent prosperity.

"The Legislature having, by the act before referred to, declared it to be one of their primary objects, in the great increase made by them of the literature fund, *'to promote the education of teachers,'* the Regents, equally with the Legislature, being impressed with a sense of the paramount importance of this object, will always cheerfully co-operate in promoting its speedy accomplishment."

In the next report the secretary held the following language : "In thus presenting to the Legislature the condition of the academies it is obvious to remark that the parental care of the government has never been more usefully applied than in rearing up and fostering these numerous and valuable establishments. It is impossible to calculate the amount of good which must result from

the general diffusion of knowledge produced by their operations, especially when it is considered that many of the pupils educated in the academies are intended themselves to become instructors of youth in the common schools. The benefits heretofore anticipated in this respect are beginning to be realized; the academies are annually sending forth well instructed teachers, and there is every reason to hope for a gradual but constant improvement in the means of general education."

In the reports of 1830 and 1831 the seed-thoughts already sown are left to warm and germinate. No reference is made to the matter. In the succeeding report a very compact *resumé* of our educational matters is made the basis of an unanswerable argument in favor of the general establishment of teachers' departments in our academies. The suggestions and arguments of Mr. HAWLEY had already taken deep root in the public mind. The St. Lawrence Academy—long may she flourish—had embodied his thought in action. At this early date, in advance of all positive legislation on the subject, prior to any direction on the part of the Regents, she had established a large and very successful teachers' department, having sent out eighty teachers during the one previous year. The Canandaigua Academy also had organized a teachers' department. Near the close of his argument above referred to, the Hon. Secretary said: "The Regents are decidedly of the opinion that the academies are the proper instruments for accomplishing the great object of supplying the common schools with teachers." He sharpens his trenchant logic into a two-edged sword, and cuts in both directions when he continues: "By engrafting upon the course of studies a department of instruction in the principles of teaching, the respectability and capacities of the institutions themselves will be increased. In every point of view," says he, "it is conceived that this is the most advisable method of preparing instructors."

It is clear as the light, from his repeated references to the subject, both in preceding and succeeding reports, that our honored Secretary "meant to work it out on that line" if it took him all his life. This interest was sincere, patriotic, noble. His ardor was the ardor of conviction.

Forty years to a day had passed from the birth of our educational system before any great legislative act had set its seal upon the scheme. April 13, 1827, an act was passed adding to the capital of the literature fund, as we have seen, the sum of \$150,000;

and one avowed object of the law, in its own language, was "*to promote the education of teachers.*" Did this noble deed originate *de novo* with Legislature itself? Or had Mr. HAWLEY and his co-workers made the whole matter so plain, had they been so clear in their great arguments, that they had only to ask and it was done according to their large request? Eight years afterwards, in 1835—some records say in 1834—a law was passed providing for the legalized establishment of teachers' departments in eight academies, one in each senatorial district of the State. Erasmus Hall Academy, Montgomery, Kinderhook, St. Lawrence, Fairfield, Oxford, Canandaigua and Middlebury Academies were honored with the appointments.

In 1844, our State Normal School was established and went into successful operation. And thus again the good work of preparing instructors for our 12,000 public schools was both enlarged in its scope and dignified in its character.

With ebb and flow our Normal work proceeded—the tide now weak, now strong—until in April, 1855, legislative action assumed a form that promised more stability and larger success than had heretofore resulted from any plan of operation. The material aid is furnished by the State. The Regents select the academy in which the special department shall be established. They prescribe the course of study. They ascertain how well or ill the duty assigned to such academies is accomplished. They, at option, vary their selection. In short, while the provisions of the act are quite general, the Regents are very wisely charged with the duty of rendering those provisions as effective as it is in their power to do. This plan, so flexible as to adapt itself to the varying needs of different communities, and to changing exigencies that may arise, and yet so well defined under the executive direction of the Regents, seems, for the last ten years, to have resulted in growing satisfaction on every hand. By this plan each academy, every board of trustees and every principal of our academies is judged by the standard of intrinsic merit. Wherever fidelity and ability appear in the resultant effects, the appointment is not often changed. Wherever such fidelity and skill do not appear, wherever the class is filled to its maximum limit only by eloquent electioneering—the writer has been compelled to know of such a case—wherever the "appropriation" seems to be the chief argument, the eraseless mark of CAN should be remorselessly branded on the school and all its unworthy managers. Such cases are doubtless the rare

exception. In the main the appointment is honorably met, and the pecuniary reward is dearly and severely earned. The harsh censure of earlier days—sometimes deserved, perhaps—that these departments are so many sinecures, by means of which an unprincipled principal, or other teacher, gets money that he never earned, is now rarely heard. Only persons afflicted with severe forms of mental and moral strabismus, who are unable to see more than one side of a subject at a time, now utter these unjust and cruel oburgations. The current sets the other way. The Secretary of the Regents and the Superintendent of Public Instruction have both borne emphatic testimony to the increasing vitality and efficiency of these Normal departments. Even twenty-five years ago, Mr. WOOLWORTH, then principal of Cortland Academy, wrote thus: "The trustees have no doubt of the favorable influence which the department (in this academy) is calculated to exert on the character of common schools."

Twenty-seven years ago, Middlebury Academy reported as follows: "The trustees are of the opinion that the organization of the department for the education of teachers of common schools in this institution, in pursuance of the recommendation of the Regents, has had a highly beneficial tendency upon the general interests of the academy, a good effect upon the public mind, and a salutary influence upon the character of common schools in this vicinity." Such quotations might be multiplied indefinitely. But it is neither necessary nor to our purpose. Of one academy in which, during most of the time for thirty years past, a teachers' department has been continuously maintained generally by State authority, but sometimes without, a competent school commissioner has averred that "— Academy is doing more for common schools, in the way of giving a thorough course of instruction to teachers' classes, than all the select and academic schools in the county." None, however, can pretend to claim that the great work as yet approximates the goal of perfection. It is in its infancy. Here, as in all that is good, we must learn to labor and to wait.

In severe physical maladies we wisely seek aid from the skilled physician and surgeon. Three months or less at anatomy, physiology and hygiene, a single week, shortened at each end, at a medical convention, and corresponding attainments in surgery, would by no means satisfy us when health and life itself are imperilled.

The protracted preparation demanded in a legal education is not generally deemed too long or too exacting. If the experienced jurist bring any complaint against his early training, it will far more likely be that its period was too brief; that it was not sufficiently thorough and comprehensive. More such elementary toil would have lifted him to Mr. WEBSTER's "upper story," where there is room enough and to spare.

Ten full years of preliminary study are allotted to him who proposes to minister at the altar of religion. Is there, in any quarter, any indication of a purpose or desire, even on the part of the divine himself, to abridge the work of preparation?

And can a valid reason of any kind be urged why the teachers of our children may enter on their undertaking with indifferent qualifications? Can any ingenious plea justify a purpose so strange, so unnatural, so unworthy? Rather increase, many fold, the means and aids for preparation, and insist, in every case, on their diligent use by the candidate for the teacher's chair.

Of the Teachers' Institute, the Association, and other educational appliances, it comes not within the province of this paper to treat. Their success depends chiefly upon the skill and ability of those who control them. They are doing great good.

The methods and measures to be employed in the Normal departments of our academies will doubtless be considered in the "discussions" provided for in the general programme of the Convocation. Thoroughness, more rigid, more exacting, should undoubtedly characterize all that is done, all that is undertaken, all that is proposed in the great white field before us.

The high purpose of the State in providing such ample and such varied means of education is largely and wisely benevolent. And this benevolence is designed not to benefit some favorite institution of learning, some eminent educator (though every such benefactor deserves vastly more than he ever receives), not some board of trustees, not even some indigent student, however worthy; but the future state itself, generations of men yet to be—mankind at large—ages remote. Its philanthropic aim is to accomplish the greatest possible good for the greatest possible number. No personal or local interest may, therefore, rightly intervene between the State and the great good to be attained.

At the close of the Regents' Report of 1832 the secretary wisely says: "When these institutions (the academies) shall send forth a regular supply of well qualified instructors, an object which they

(the Regents) hope to see accomplished by a union of the same munificent policy which has heretofore guided the councils of the State, with the liberal spirit which has animated the people, our system of elementary instruction will be complete, and in this department the government will, by contributing to close up the sources of ignorance and vice, have done all that properly falls to its province to give strength and duration to our civil liberties."

See that gushing spring on the mountain side. Watch its winding course adown the slope. Observe the line of living green that marks its pathway across the meadow. It tells no vocal tale of all the good it does. Such footprints the faithful teacher leaves all along the path he treads. When every aid is proffered and improved he still will feel, alas! that imperfection stamps itself on all the labor of his hands. None can wish so earnestly as he that all his work were better done.

## ART STUDIES IN ACADEMIES AND COLLEGES.

BY C. W. BENNETT, A. M.

*Principal of Genesee Wesleyan Seminary.*

The natural and philosophical arrangement of an academic and collegiate curriculum is a problem that has employed the thoughts of our best educators. Solutions have been various. To be impartial, is the difficulty. Our educational plans are influenced largely by our peculiar tastes and mental characteristics. Favorite studies will be made unduly prominent; while the utility of others may be almost totally denied. No ordinary labor, therefore, is involved in candidly estimating the educating power of each department and in bringing forth from these competing and *seemingly* conflicting elements, a harmonious and even unifying whole.

The great multiplicity of subjects that crowd upon our attention constitutes another chief difficulty. While each may be valuable, there is not time for all. The limited period during which we can hold students, necessitates an elective course. Some subjects of study must, therefore, be omitted.

But after patient investigation, I am convinced that in all our academic and collegiate institutions, "Art Studies" are too much neglected.

The utility of Mathematics, of Language, of Physics, and of Metaphysics in its sterner departments, finds earnest advocates; but the cultivation of taste, the education and direction of the sense of the beautiful, have not assumed that prominence in our "courses of study" that their importance demands.

By the "Fine Arts" we generally understand poetry, music, painting, sculpture, ornamental architecture and landscape gardening. The first two are recognized and studied, to some extent, in our schools; while the last four, in their principles and history, are almost wholly neglected. True, rhetoric has to do largely with the æsthetical, and it is assumed to be studied quite generally. But I greatly doubt if the tendency of the tuition given, even in this subject, is to purify and refine the taste,—whether there is generally awakened the idea that the student is pursuing æstheti-

cal investigations at all; and much more do I doubt if he comes from this study more alive to the beautiful, even in literature. The nature is not rendered more keenly sensitive—his own soul does not become more harmonious—works of art are as meaningless as before.

From this neglect we should naturally infer the low value placed on these studies. Yet no portion of the academic or collegiate course more richly rewards the student, or tells more favorably upon society. In whatever light we view the subject, these studies are superlatively useful: useful in either sense of the term; whether, with Hamilton, they be regarded as a means to an end, when that end is "unto himself;" or as a means to an end, when that end is "out of himself," or as an instrument acting upon others.

1. Now I am not a believer in, nor an advocate of the "ethics of interest;" but all will perhaps readily concede that it is a man's high privilege, as well as bounden duty to seek his own highest ultimate good; also, that this highest good or happiness is attainable only in the highest perfection of his nature. This perfection of nature can be realized only by a knowledge and contemplation of the divine nature and perfections. These principles being conceded, that class of studies that contribute to this most valuable end ought to be held in highest esteem. Art, we claim, is the department of inquiry thus largely contributing.

In this brief paper we have not time to discuss at length and illustrate this proposition, but can simply suggest it. Its investigation is most deeply interesting and profitable. We can stop here only to remark that the æsthetical enters very largely into our idea of God. If this be true, then Art, whose mission is "the free reproduction of the beautiful,"—the *ideally* beautiful—"by the aid of the data which nature furnishes," would tend most directly to lead us to the idea and thought of God; which idea and thought of God we have already made the condition of man's highest perfection and happiness. "Moral beauty," says COUSIN, is the foundation of all true beauty. It is the prerogative of art to portray this moral beauty by the aid of physical beauty; this latter being merely symbolical of the former." COUSIN's charming discussion of this subject, as contained in the seventh, eighth and ninth lectures on "The True, the Beautiful and the Good," will be readily recalled. A single quotation, and I leave this branch of my topic. "Let us," says he, "be thoroughly penetrated with the



thought that art is also to itself a kind of religion. God manifests himself to us by the idea of the true, by the idea of the good, by the idea of the beautiful. Each one of them leads to God, because it comes from him. \* \* \* True beauty is *ideal* beauty, and ideal beauty is a reflection of the infinite. \* \* \* Every work of art, whatever may be its form, small or great, figured, sung or uttered, every work of art truly beautiful or sublime, throws the soul into a gentle or severe reverie that elevates it toward the infinite. The infinite is the common limit, after which the soul aspires upon the wings of imagination as well as reason—by the route of the sublime and beautiful as well as by that of the true and the good. The emotion that the beautiful produces, turns the soul from this world ; it is the beneficial emotion that art produces for humanity.”

2. There is another view of this subject that ought to be presented.

One great utility claimed for the study of natural history is the cultivation of habits of close and careful observation—the detection of minute differences or resemblances—thus furnishing the student a power of correct and scientific classification.

This utility must be conceded. But while we do not presume to detract in any degree from the popularity of these studies, or desire to underrate their value in attaining these results, we place Art studies above them as a means of securing this same discipline. We doubt if there is to be found, in the whole range of study, any so powerful remedy to inaccuracy and inattention. It is, indeed, lamentable to notice how blind are most students to the beauties of God's world. To most of them the Psalmist's description of the heathen idols is applicable: “Having eyes they see not, and ears they hear not.” To them God's glorious landscapes that he spreads out for their enjoyment, are as though they were not. The thousand variegated tints with which the Great Artist paints his skies and decks his footstool, pass all unheeded. To them spring, summer and autumn foliage is all the same. Skies are ever blue ; grass is ever green ; and water wears one unvarying hue.

A look of surprise, or an air of incredulity follows the statement that nature sometimes rejoices in green skies—that water gives back tints more varied and glorious than the rainbow—that her carpet is woven of materials dipped in dyes of unrivalled gorgeousness.

Yet all who have an artist's eye, directed by an artist's mind,

well know that these are appearances frequently presented. These varying, evanescent glories, the artist reproduces—these subtle beauties he fixes on canvass. For example, how exquisitely has CHURCH, in some of his paintings, wrought up these marvellous tints of cloud and sky!

I have had occasion to note the power of a single lecture on art to open the blind eyes and unstop the deaf ears of a class of young ladies. I have heard them remark that they lived in a new life, and were astonished that so much time had been passed in a state of unconsciousness of the enrapturing beauties of this glorious world.

Thus, in seeing new sources of happiness opened up to my pupils—their powers of observation intensified—their minds expanded—their imagination newly kindled, and their whole natures more nearly allied to the Great Artist, have my humble labors been abundantly rewarded.

So much, briefly for the utility of Art studies when they are a means to an end—that end being the elevation and purification of the individual himself.

3. But these studies are eminently useful in the other sense of this term, viz., as a means for securing good to others, or society. As Americans, we talk much of making home attractive. We inquire, with much interest and concern, “how can our citizens become more refined and cultivated?” Theories of social elevation are freely discussed. Of all the means of attaining an end so desirable, a thorough course of art instruction in our colleges and academies, I rank among the most potent. The graduates of these schools occupy positions of high trust, and give hue and tone to society. The homes of these men and women ought to be the *model* homes of the land, after which others are largely to copy.

The humbler classes are wont to look to those in higher walks for examples; and the prevalence of any particular style among the higher, is a reason and argument for attempted imitation by the lower.

The application of this principle is easy. Take, for illustration, the matter of architecture. A man of education is to erect a dwelling. Untaught in the principles of architecture—his Art studies entirely neglected—his mansion, while convenient and comfortable, may, in its plan and construction, violate every principle of correct taste. It may be that strange conglomeration—utterly

destitute of harmony and proportion—which is, alas! the rule among our farm houses, and having few exceptions among our more pretentious residences. These nameless, fatherless piles of wood, brick or stone, abounding in our country, and owned by the graduates of our higher schools, become the models copied by those inferior in culture and thus are multiplied ugliness and deformity in our home architecture. The furnishing of the house and the arrangement of the grounds illustrate the same principle. The wife, a graduate of some of our higher female seminaries or colleges, shocks us by her discordant jumble of expensive furniture and the strange absence of taste in the wall adornings.

Thousands of money fail to make the interior attractive, as other thousands have served to make the exterior repulsive. If we study the grounds, the lack of artistic culture is still more apparent. Landscape gardening is a study unheard of by these, or at least unpracticed. One would infer that the owner of the grounds was “working on the square” in right earnest. “Parallels, right angles and perpendiculars” are the general and particular of the plan. Trees of uniform height and foliage, in right lines, abound. Each must be a precise number of feet from its neighbor—not swerving in trunk from a perpendicular—occupying by its shade an exact number of square feet, and no more. Straggling limbs suffer the fate of most stragglers—are “cut off.” Curves are avoided with studious care; arbors are ignored; and nature’s wild profusion and variety are subdued and brought “under rule.”

I have thus briefly hinted at the effects of the neglect of these studies on our home architecture, our house adornings and on our lawns and grounds. These pernicious results are perhaps more marked in the case of the horrible school buildings scattered throughout our State—those nondescripts in architecture—having “a likeness of nothing in the heavens above, or in the earth beneath, or in the waters under the earth,” and also in the wretched work made of church building, where the worshipper is compelled to think more of heathen mythology or mammon’s service, than of Him whose worship should be spiritual.

We have thus suggested some of the benefits arising from the introduction of Art studies into our higher schools; also, some of the pernicious consequences of their neglect. Since it is my design to be as practical as possible, I will briefly indicate the plan that, on trial, I have found to succeed well.

This plan needs much modification in order to its perfection.

My course is to deliver thirteen lectures, of some forty minutes each, to the young ladies of my graduating class—requiring them to report and keep a record of the same. The first fifteen or twenty minutes are devoted to an examination of the previous lecture, thereby fixing the principles, and testing the accuracy of the class as reporters. As a suggestion to those who have not given much attention to this subject, and have not introduced these studies into their schools, as well as to be benefited by the experience and criticism of those who have made these studies a specialty, I append a brief syllabus of the aforementioned lectures.

I. On the idea and love of the beautiful, and the importance of æsthetic studies. Name the fine arts. Give an idea of the utility of each—especially in the department of monumental art.

II. Give a brief description of the various modes of making pictures. Sculpture. Antique art. Encaustic. Frescoes. Oil painting. Engraving. Photographing. Water glass. Arrange these historically and chronologically, as nearly as possible. Mention a work of at least one representative man in these different departments.

III. Describe the mode of producing sculpture. Modelling in clay. Cutting the marble, &c. Polishing, &c. Define statues; statuettes; bas-relievos; alto-relievos, &c. Mention some of the most noted works of the greatest masters.

IV. The schools of painting. What is a *school* of painting? Mention the most celebrated in modern times. The Florentine, the Roman, the Venetian, &c. Point out characteristics of each. Mention one or more most noted artists of each school.

V. Frescoe painting. Its peculiarities. The process. Reasons of the preference of the great masters for this. Take one of M. Angelo's frescoes to describe.

VI. Oil painting. The process of painting in oil on walls and canvass. Take an oil painting for analysis. Of what is it composed? Canvass on stretcher, and why? Colors prepared in oil, and why? What principles are involved in the painting? *a.* Subject. *b.* Composition. *c.* Drawing. *d.* Coloring in particulars. *e.* Chiaroscuro. *f.* Harmony of coloring. Give the test of the excellence of a painting in these particulars by numbers ranging from one to twenty.

VII. Styles of painting. *a.* Flower, &c. *b.* Landscape. *c.* Animal. *d.* Figure. *e.* Genre. *f.* Portrait. *g.* Historical. *h.* Allegorical and religious. What is found in a good painting of

each kind. If historical, it must be truthful; if ideal, it must be natural; if portrait, it must reveal mental and moral characteristics.

VIII. Since, in the absence of public galleries in this country, we must give our ideas of many master pieces through engraving alone, the eighth lecture is devoted to engraving. Give a concise chronological history of it. On wood. On copper. Lithography. Steel. Chromolithography. Photolithography. Mezzotint. Aquatint. Give an idea of each in mode and effect, distinguishing between line, stipple, etching, &c.

IX. Show what constitutes a good engraving. How to select them. Name the best masters. Give the relative value of the works of these masters. Raphael Morghen's "Last Supper," proofs. Mühler's "Madonna de San Sixto." Describe and give relative value of different impressions. *a.* Artist's proofs. *b.* Proofs before letter. *c.* Extra paper prints. *d.* Common prints.

X. Architecture. Origin. Brief history. What constitutes an *order*. Give different orders. Adaptation of style to use.

XI. Christian art. Influence of christianity upon art, especially on painting and architecture. Origin of symbols. Explanation of devices in church decoration.

XII. Landscape gardening. Discussion of principles involved. Adaptation of different modes or styles to different circumstances.

XIII. Applied art. To dress. To furniture. To wall decoration. To table ornamentation, &c.

XIV. To give an idea of subtle art criticism, I read Goethe's analysis of the "Laocoon," the class having an engraving or model of that work before them.

These lectures are treated in a popular manner—no metaphysical speculations—and illustrated by engravings, paintings and casts. On trial I have found their effect on classes beneficial in the extreme.

NOTE.—The foregoing lectures were prepared and delivered to classes, and the syllabus given, before the appearance of Dr. SAMPSON'S late work. This work will afford invaluable aid to the teacher in the way of suggestion.

## DIPLOMAS FOR WOMEN.

BY A. FLACK, A. M.

*Principal of Claverack Academy and Hudson River Institute.*

The object of this paper is expressed in the following preamble and resolutions :

*Whereas*, It is desirable to encourage a thorough literary course of study for ladies equivalent to the college course for gentlemen; therefore

*Resolved*, That the Regents of the University be requested to prepare for the academies of this State (that choose to carry ladies through such a course) a course of study for ladies that shall be equivalent to the college course for gentlemen.

*Resolved*, That the Regents of the University be requested to appoint a committee of their own number, or if the Regents of the University prefer, partly of their own number, and partly of other literary gentlemen of this State, to act as an examining committee, at annual examinations of academies whose trustees may signify a desire to have the ladies of their academy complete the prescribed course above referred to.

*Resolved*, That the Regents of the University confer the degree of A. B. upon such ladies as pass a satisfactory examination in the course prescribed by them, or such a degree as they choose to confer upon ladies.

*Resolved*, That the Regents of the University (if they deem any action of the legislature necessary) ask the legislature of this State to designate a title for ladies which shall signify that they have finished a course of study equivalent to the college course for gentlemen.

The objects to be gained by carrying out the suggestions contained in these resolutions, are,

1. To encourage the ladies in our academies to complete a thorough, systematic course of education, in such branches of study as will the most perfectly develope their social, intellectual and moral natures.

2. To encourage the trustees and teachers of the leading academies to set before the ladies taught in their institutions, the highest standard of scholarly attainment.

In presenting this practical subject of extending the course of female education, and asking that the honors be conferred upon those who do complete it that are conferred upon others, we do not propose to discuss theories of female education. We take it for granted that this Convocation of teachers believe that the ladies of this State should have presented to them every honor-

able motive to acquire the very highest intellectual and moral excellence.

We take it for granted that education is a coerced condition of mind ; that it is produced by force applied by the teacher, and continued, earnest effort on the part of the instructed : that goodness and greatness are the result of great efforts.

The three female colleges now chartered by our legislature, viz., Vassar, Elmira, and Ingham University, have each a course of study prescribed which entitles the graduate to such a degree as we refer to.

Their courses of study are not the college course for gentlemen, but are intended to be equivalents.

We have no objection to adding to the course of these worthy institutions, if the Regents of the University think proper.

We have no complaints to make against these colleges ; on the contrary, we commend them. But they cannot do all the educational work of the kind they are doing that is to be done in the State.

The object that these resolutions contemplates will encourage these colleges, and strengthen them, by raising the standard of requirement for graduation throughout the State.

It is idle to ask the academies that are teaching all the studies that are taught in these female colleges, and teaching them thoroughly, to send their pupils to those colleges to be graduated.

Besides the young ladies seminaries that are able to carry their pupils as far as the female colleges, there is a class of mixed schools, where young men in large numbers are prepared for college (and in some cases for advanced standing in college), whose range of studies actually taught, exceeds the course of any of the female colleges. These academies are so largely patronized that they can afford a professor of experience, who makes teaching a profession, for each distinct department.

The present demand for competent teachers in French and German, in these large female seminaries and male and female academies, enable them without any extra expense, to educate thoroughly their lady graduates in French and German, as well as in Latin, and the other studies pursued in female colleges.

Hence we think that the cause of education would be incalculably benefited by encouraging this class of female seminaries, and male and female academies, to encourage their pupils, as far as practicable, to complete a collegiate course.

In our judgment, the carrying out of the spirit of these resolutions will encourage a dozen or more of the leading academies of the State to keep a number of their pupils in a course of classical and higher English two years longer than they now do, and add thus much to the intellectual strength of the State, and do much to silence those who now (and in many cases justly) speak so lightly of the course of study pursued by ladies. We think the ladies' course of study should be prescribed by the Regents, and have their sanction. (That they would allow some margin for equivalent studies to be pursued by pupils of different tastes, no one doubts.)

Again, it is highly important that the Regents of the University be present at the examinations of the academies.

The fact that these ladies have passed a satisfactory examination before so disinterested a board of examiners, adds to the value of their diplomas.

We wish to be distinctly understood that ladies who receive this degree from the Regents of the University, do so after the Regents have *in person* attended the examination of candidates for the degree. We expect by removing the qualifications for the degree from the professors to a disinterested committee, to secure better scholarship and more value to the diploma conferred.

It seems to us that the Regents of the University are not now doing as much in the way of examinations and the conferring of degrees, as was intended when the board was instituted. (We say this without making any complaint.) We believe that the cause of education would be greatly profited if two or more of the Regents of the University should receive a salary and give as exclusively their time to visiting the academies as the secretary of the board now does to the necessary office business. We think that some member of the board should be present at the examinations of most of the academies every year. To this end we might better forego some of our Literature Fund, and have a member of the Board of Regents at our examinations, to make suggestions to teachers and trustees as each class is examined. We feel that the influence of such members of the Board of Regents on teacher, and trustee, and pupils, would be salutary beyond what any one now imagines. This course will elevate our academic system, and draw students from other States to our academies. Our State is now more liberal to its academies than any other State in the Union, and there is no reason why our academies may not draw from every State because of their excellencies.



It seems to be a well established fact that pupils will come up to any standard set before them by the institution in which they are educated, and will not go above it. This must be the experience of the teachers present.

We have not thought it necessary to allude to the fact that there are young ladies in every village, city and country school district, who are *advanced*, and when fourteen years of age are ready to enter upon a collegiate course. Their parents are able and willing to continue them in school four years more, if the academic teachers encourage such a course. There is such a number of these cases known to every teacher present, that we feel they have, with us, wished for a more complete course to be encouraged by the Regents of the University, to continue them longer in their course of instruction.

It is said, truly, that the academies can now teach, if they choose, the course referred to, and their pupils will have the knowledge, if not the degree.

While *one* does now pursue the course without the degree, we can encourage *scores* to pursue it for the degree. It is but simple justice to confer it. No one is injured by it, and those having the degree are benefited.

In asking for this degree, and to have it conferred by the Board of the Regents of the University, we do not discourage (for the present) the granting diplomas by academies, as at present, for a course of study equivalent to that pursued in this and other States at the present time.

It may not be improper to mention here that a number of ladies of the last graduating class of the institution of which I have charge, have signified their intention to return next year and complete the college course. This is the result of our discussing the question before them. These ladies have already advanced in their studies one year beyond the average requirements of graduates in the Hudson River Institute, and other academies and seminaries in this State.

Only the most advanced pupils desire this course. We feel very confident that we can have a class graduate in a complete college course every year.

Hoping the above resolutions may be received as kindly as they are deferentially presented, we submit them for your consideration.

## THE EXTENT AND CHARACTER OF FEMALE EDUCATION.

BY MRS. JOHN H. WILLARD.

*Principal of Troy Female Seminary.*

The extent and character of female education should be such as to unfold the natural powers of woman, and qualify her to perform her duties to her Maker and to society. So God declared, when he breathed into man a living soul after his own image, and intimated to him that this image must be wrought out, by the exercise of his varied endowments and intuitions on the objects adapted to it, in nature, in man, and in the supernatural world. To secure these results, what studies should be pursued, in what mode, to what extent; and what should be the surroundings and influences of school life? The answer to these questions will show what should be the extent and character of female education.

To adapt school pursuits and discipline to the unfolding of the natural powers, we must consider what are the gifts of the human mind, what is their nature, and from what processes they receive their best culture.

As woman has implanted in her soul a love of truth and a desire of knowledge, she must study that she may have the happiness derived from the gratification of these principles of her nature, and that she may meet the obligations imposed by the possession of them. As she has perceptions, and lives in a world of sense; as she has within her a world of thought, reason and imagination, an æsthetic, a moral and spiritual nature, and must use language as an instrument of thought and social communion; so must she have education for these various capacities, that they may be brought to the perfection for which they were destined, as far as possible on earth—fully in a future world.

For woman, it is not difficult to begin education in the school with this aim of soul culture, because, except with the few who intend to make teaching a profession, there is no motive to pursue studies for their immediate usefulness for practical purposes. She is free to study with no other aim than her highest improvement and happiness. She may pursue a subject for its own sake, for-

getting its practical application in the interest it excites. Hence we may educate her to be, rather than to possess. We must train her to be good, loving, true and gentle, and "to do with all her might whatever her hand findeth to do;" fit her so to keep the human plants of the LORD, that every home may become an Eden.

The object-teaching of the primary schools is well adapted to that education of the senses which will give her full possession of all their capabilities. This system is continued in the higher school, when the object of which she studies is seen and handled. In botany, when the plant is examined—its cells, its root, stem and leaves, and flower and seed, in the several stages of their growth and decay. In chemistry, when she makes experiments with her own hands to prove the relations existing among substances, combining and separating, applying tests, and tracing the effects of heat and electricity, &c. In all physics, when principles are illustrated by the appropriate apparatus. While she thus exercises her senses and cultivates her perceptions in the world of sense, under the guidance of those who find in it everywhere the footprints of the Creator, she becomes at home in it, and finds herself at harmony with it, a *part* of it, through her body; for she finds in this inner material temple in which her spirit dwells, all the elements and agencies and laws which constitute and regulate the great universe of matter. This unity leads her to believe that they had one Architect, whom her soul must love for the supreme goodness revealed in his works. Who would deprive her of this benefit, by so limiting the extent of female education as to exclude from it chemistry, physiology, astronomy, botany, and a knowledge of the numerical and dynamical laws of the external world; or allow them to be so pursued that they do not, at the same time, educate the perceptive and spiritual nature?

Chemistry, botany and astronomy are selected, because, of the natural sciences, they are universal in their phenomena; physiology, for the knowledge it gives of the instrument by which the spirit works.

By the same system women should be made at home on the globe on which she dwells, by the study of geography. The currents of the sea and the air, as well as the physical features of the land and its climatic influences should be studied, and the same unity and goodness traced as were revealed by physics. Require her to draw every coast and mountain and river and sea, every natural and political division described, till her hand makes a pic-

ture which her mind can not fail to retain. To secure definite perceptions of difficult or foreign names, in the primary class, let the names found in each lesson be written, on the blackboard and spelled and pronounced accurately by the class. When Guyot's maps and books are mastered, the pupil will have reached the highest object of the study, which is to give a knowledge of the planet on which the human race dwells, and its fitness for the purposes of man's existence.

Geography should be pursued in connection with history, to associate places with the events and people which give importance to them. This human interest, this association of places with man in his present, past and future life on earth, causes geography to require the study of history, and leads directly to it.

Ancient geography may be studied to advantage in connection with ancient literature, by making HOMER and a work on mythology, the text books in the beginning. The preparation for class may be the reading of a portion of the Illiad or Odyssey in the translation, and a study of the divinities and localities therein alluded to. The recitation hour may be passed in tracing on the map the wanderings of the heroes, the seats of their gods and sites of their temples, the reading of the best speeches, with the descriptions of the heathen ceremonials, drawing from them the ideas of the ancients—their morality and the religion on which it was based; and a familiar lecture upon their art and architecture, with works like WINKLEMAN and FERGUSSON'S History of Art and Hand Book of Architecture as guides to the teacher. In this manner is traced much of the ancient civilization, of what man could work out without christianity, and having no light but his own intellect and the dim traditions of the primeval period.

With the Bible in hand, the pupil traces on the ancient maps the movements of the Jews, and their connections with the several kingdoms, Egyptian, Medo-Persian, Greek and Roman; and the travels of our Saviour and his apostles. She is prepared, when she passes from the Bible of the christian and the Bible of the Greek, to follow on the map the marches of armies, as she has learned to do the travels of St. PAUL, and those of the heroes of HOMER and VIRGIL.

The extent and character of the study of history in the education of woman is peculiar to her sex. The philosophy of history is more to her than its details. It is more to her to know, for instance, that when Saracen and European met on the plains

of France, the crescent bowed forever to the cross, and all-conquering Christianity went on its way rejoicing for humanity, than it is to follow the progress of the most skilful seige or the manouvres of the greatest battle field in the history of the world. It is not when men fight according to the highest wisdom of the military art, but when Providence manifestly interposes to decide the battle, that she is most benefited by contemplating the scene. She is not wiser for studying the marvels of engineering or the strategy of war; for the fate of nations does not depend upon her knowledge of these subjects. It *does* depend upon the character of the nations and their representative men; therefore her sagacity can not receive a better culture than the study of these and their growth affords, to qualify her for her appropriate office of training heroes for victory on battle fields, and statesmen for wisdom in the councils of the State. She must study the rise and progress, and character and burial, of each of the successive ages, with its influence upon its successors; hence its position in the history of the human race. She must learn what part each performed in the bringing in of "the fulness of time" which received the central, Divine "Light." She must follow that Light through the moulding of the nations of the modern world, and learn of the modern civilization as influenced by christianity. She will thus find that "righteousness saveth a people;" that ideas survive the wreck of nations; that the stream of time is bearing the race onward to a glorious destiny; and be made a better citizen, as well as a better and more agreeable woman, for the study of history.

Allied to history and geography, so closely that they can not well be separated, is the study of literature and art. We learn from geography where men have dwelt, from history their modes of expression in action; we seek then to know the embodiments of their ideas in language and art. In the pursuit of literature, woman's mind is in its element. Her sentiments and tastes are gratified. What lives of the past was too good to let die; hence in it she is living with the best thoughts of the best minds in all time. As they penetrate her soul, the fountains of her own feeling are unsealed, and many of its secrets interpreted to her. The poet speaks the language of her own soul. He reveals to her sentiments which might forever have remained hidden from her mental vision, had not the light of his bright pages beamed upon them. All that comes to her through the avenues of her sensitive nature—the beauties of the natural world, the influence of heart

upon heart—is revealed, or multiplied and perpetuated in its influence, by the literary contributions of the ages. From the earliest period, therefore, the memory should be filled with the choicest passages of the poets and of the most inspiring of the prose writers. They will furnish food to the spirit's life, kindle its enthusiasm, and, possibly, stimulate it to express some of the eternal verities in immortal words. The study of belles lettres and rhetoric, in connection with the moral tests which a teacher will always apply, may be made the surest safeguard against feeble and corrupting literature.

Æsthetics, music and the study of the languages may be grouped with these subjects, on account of the principles of taste and modes of expression which they lead us to consider. The value of music is so fully admitted that we are becoming as universally devoted to it as the Germans. It is to be hoped that we shall be as thoroughly educated in the science. The soul's highest mode of expression is language. It is alike an expression and the instrument of thought. The study of it is one of the best means of mental discipline and is peculiarly adapted to woman. She has great facility in acquiring and using the spoken languages, as well as capacity to master the principles of general grammar and to do her full share in the investigations of comparative philology. Since she may be useful and agreeable in this department of study, language should occupy a portion of time in school (with those who have a special facility for it), from the earliest beginnings of the English grammar to the last school lessons.

Our own language is not to be learned alone from its grammars and dictionaries, and works on rhetoric and criticism, but from the critical reading of the British classics, as SHAKSPEARE and MILTON, and from every subject of study. Each has a vocabulary of its own to express the ideas peculiar to it. The utmost precision should be required in the use of words in all recitations, and much attention should be given to written composition. Class exercises, in connection with every subject that will admit of it, are of great value in giving the student command of language. The limits of the school period should embrace the Latin language, French and German. These, learned with the thoroughness which alone makes them valuable to the student, will give the power to make language the study of a literary life, and bring all the joys its treasures give to a cultivated mind.

The study of *mathematics* is highly useful to woman. By nature a creature of impulse and feeling, of clear intuitions and vague

knowledge of truths that are known from reasoning, she needs the discipline of mathematics. From them she learns that there are truths which are necessary, universal, and immutable. She feels the irresistible evidence which every successive step of a demonstration brings, and must admit the truth of the conclusion. Her power of thinking is increased by the exercise of tracing continually the connection between the steps in long processes of reasoning. She acquires the power also of keeping a subject before the mind until it can be viewed on all sides and every argument brought to bear upon it. She thus becomes less narrow-minded and more reasonable. This discipline may be attained by the pure mathematics. It is not necessary for it that a woman apply the laws of mechanics, measure the distances and dimensions of the planets, or calculate eclipses. These processes may be omitted, unless her mature life bring opportunity and inclination for them. Enough, however, of the mixed mathematics should be presented to the student to show her the wonderful connection between the grand phenomena of the natural world and the abstract truths of pure mathematics.

Most persons admit the importance of the subjects above considered, but a difference of opinion exists in regard to embracing metaphysics in female education. It seems to many that it is of little use for *man* to attempt to sail upon this sea without a shore; hence great folly for weaker woman to make fruitless efforts to navigate it, besides the waste of *time* needed for those showy acquisitions which are the currency of society. It is true that some of the advantages derived from it may be gained by studying man in history; yet history so far fails to exhibit him, that when we would know what he was in any country, at any given period, we must seek that knowledge, in part, from the pictures of life which the novelist paints, or the revealings of the heart which the pen of the poet lays open. History *itself* is aided by the study. The philosophy of history requires generalizations, depending upon powers of the mind which are specially fitted for the exercise by metaphysical studies. They furnish the best gymnastics for the processes of analysis and synthesis which this highest department of historical study demands. Besides, an acquaintance with the universal soul of humanity qualifies us to recognize its features in the diverse costumes in which it is clothed by the circumstances of its time and place in the world. When the nobler principles of our nature assert their superiority and right to culture, we shall

regard mental philosophy and BUTLER's Analogy, or some kindred work, and moral philosophy, useful and agreeable studies for woman. She finds her most exalted range of thought among themes which help her to know herself and the relations which bind her to her Maker and to her fellow man. And, while the yearnings of her moral nature are gratified in seeking for moral truth, it assimilates her soul to itself, and sends her to the Bible more enlightened to see God through it. Conscience could not be reached by a lifelong study of pure mathematics. Its activity follows a knowledge of the relations which bind man to his Maker and to his fellow man, of the authority it possesses in the soul as God's vicegerent, of the moral government of God, of a future life of weal or woe depending upon our conduct in this state of probation. Man is destined to immortality, and has capacities to accomplish this amazing destiny. The study of the intimations of this truth, and of other truths coming up from the depths of the soul's being, and of the nature and laws of the mental and moral capacities, is peculiarly adapted to the life of woman. For to her is committed the mind of man when it comes fresh from the hand of its Creator, with any intimations it may bring with it. If the soul "hath had elsewhere its setting," and "heaven lies about us in our infancy," she should be fitted not only to make "the child the father of the man" among nature's nobility, but also for those questionings of its innate ideas that will furnish to the philosopher data for his reasonings upon what is in man.

Besides, woman has an implanted principle of curiosity, which impels to a desire to know the nature of the faculties of the mind as instruments used in all the discoveries and acquisitions of knowledge. Secluded very properly in the domestic circle from any share in the movements of society or logic of events which cultivate the reflective reason of man, she requires studies which will give her mind discipline. She craves to know of the laws and limits of human knowledge, what to believe and what intellectual and moral guides to follow. Think she must, in this age of intellectual activity, of conjecture and speculation; and she has food for all, from the press, the pulpit, the lecture room, the parlor conversation of gentlemen, and from associations of benevolence and reform. Opposing ideas and theories are presented to her, and if she has no ability to examine them, that she may select the good and reject the bad, she may fall a victim to zeal without knowledge, and pursue, with the intensity of her active nature, and impress upon



the susceptible young mind, errors, whose consequences her heart and conscience would shrink to behold. She may then—after her mind has been disciplined and enriched, her powers of observation and reasoning cultivated, and all her mental energies quickened by previous study—pursue the study of intellectual philosophy. “That philosophy which,” in the language of ARCHER BUTLER, “is to every specific philosophy what that specific philosophy is to the individual objects of its classifications, that the sciences which theorize the world may themselves be theorized, that the subjects of their inquiry and the relations whose endless varieties they detect may be themselves resolved into classes of subjects and classes of relations, that these classes of subjects and relations are themselves again amenable to one grand final classification, as the attributes of a single permanent substance. That substance is the mind of man, and THAT philosophy is the philosophy of the human mind.” Woman should commence the study of it at school, that she may be capable of pursuing it amid the absorbing cares or trivial pursuits of her retirement, and grow wiser without her books, when her only objects of study are within herself or those whom it is her pleasure to serve, and for whom she imposes upon herself the humblest duties. Through the light of this knowledge she may guide other minds, and herself rise with more ease into the higher regions of faith, and sooner become that life and center of domestic comfort which the poet saw:

“Now I see, with eye serene,  
The very pulse of the machine :  
A being breathing thoughtful breath,  
A traveler between life and death ;  
The reason firm, the temperate will,  
Endurance, foresight, strength and skill ;  
A perfect woman, nobly planned,  
To warn, to comfort, and command ;  
And yet a spirit still, and bright  
With something of an angel light.”

Metaphysical studies, which elevate and enlarge a woman's intellect, do not on that account rob her of the graces with which her sensitive nature clothes her. She is not made masculine by them ; on the contrary, they lead her to be satisfied with what she finds in herself and her own sphere. She learns of the superiority of reason to passion ; of the existence of law everywhere, originating in the supreme source of it, and hence to submit to all its

appointments with a better grace, and become a truer woman and a better citizen.

To accomplish the ends of her education, beauty and melody, love and truth, should pervade the atmosphere in which intellectual studies are unfolding her intellectual powers. Her own hand should be trained to skill in the elegant arts. Her *hand* should be educated at every stage; it is to *woman* the instrument of instruments.

Let the school touch all the chords of her being, to awaken them to a consciousness of their existence and modes of exercise, harmonize them among themselves and to the noblest melodies, and send her forth to dispense good and to receive hallowing influences into her own spirit. Let it place in her hand a chart of the field of knowledge, with her own place marked upon it and the lines of direction in study by which she may advance towards her soul's perfection.

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## APPENDIX.

TROY FEMALE SEMINARY, }  
July 10, 1866. }

Dr. WOOLWORTH :

Dear Sir—At the last Convocation, in the discussions upon the character and extent of female education, there was wanting a programme of the order and arrangement of the studies necessary to accomplish the ends in view. I venture, therefore, to submit the accompanying classification, which I have prepared for the entire school course of girls from their entrance at seven to their graduation at nineteen.

This classification recognizes the subject of it as a complex being, having a physical, intellectual, æsthetic, social, moral and spiritual nature; and it educates the faculties according to their mode and order of development.

The first three years' course must have interest for higher institutions, which have no primary department; for the value of academic instructions depends much upon the preparation of these earlier years.

The object of the primary course of study is to train the senses; exercise the perceptions; fill the memory with the facts of the external world, and the imagination with its marvels; to find God everywhere in it; to bring out the intuitions of the mind; excite the curiosity, quicken the mental activity and cultivate a taste for study. The studies of these first years, more than any others, require the living power of an enthusiastic teacher.

Reasonings upon moral and metaphysical subjects, which withdraw the mind from exterior objects and concentrate it upon itself and its relations to God and man, are left to the latest period that students are under the instructions of the school; for they are only profitable after the powers of the mind have been developed, disciplined, and strengthened to grapple with abstruse truths. With such preparation they do more than any other subjects to exalt the women we educate.

If you, sir, approve of this classification, will you do me the favor to present it to the convocation? I shall not be able to be present.

With great respect and regard, yours,

SARAH L. WILLARD.

## COURSE OF STUDY.

### PRIMARY DEPARTMENT.

*Primary Studies for Three Years.*—Object lessons; spelling, with dictation, and the analysis of words as in Lynd's Etymology; reading, with recitation; writing, mental arithmetic and tables, natural history, elementary botany, geography, grammar, French and German begun, drawing, music.

### INTERMEDIATE DEPARTMENT.

*First and Second Year.*—Arithmetic, geography, with map drawing analysis and derivation of words, Trench's Study of Words, spelling, with dictation; reading, with recitation composition, daily, in connection with the study of words; writing, Latin, French, drawing, music.

*Third Year.*—Arithmetic, physiology and hygiene, history, consisting of a system of chronology and the history of the United States; critical reading of the poets, with written criticisms; writing, composition, Latin, French; music and drawing, elective.

*Fourth Year.*—Universal geography, geography associated with history, elements of natural philosophy, grammar and analysis, Shakspeare reading, writing, book-keeping, Latin, Latin composition, French; music and drawing, elective.

### ACADEMIC DEPARTMENT.

*First Year.*—Algebra, rhetoric, themes; ancient geography, with Greek and Roman antiquities; French language and composition; zoölogy, mineralogy, geology; music and drawing, elective.

*Second Year.*—Geometry, trigonometry, universal history, history of English literature and language, themes; German, botany, music, painting, elective

*Third Year.*—Chemistry, Kame's Elements of criticism, themes; German; natural philosophy, including mechanics, optics, pneumatics, electricity, electro-magnetism; French, Italian or Spanish, voluntary, or as substitutes for natural philosophy; music and painting, elective.

*Fourth Year.*—Astronomy, intellectual philosophy, moral philosophy, Butler's Analogy, natural theology; French, German, Italian, Spanish, music and painting, elective.

BRANCHES PURSUED THROUGHOUT THE COURSE.

The Bible, composition, elocution, gymnastics, dancing, drawing, singing.

LECTURES.

Lectures in the academic and intermediate departments (throughout the course), on topics of history, science, literature, language, art, architecture.



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STATISTICS  
OF  
COLLEGIATE EDUCATION.

COMPILED BY D. J. PRATT, A. M.,

Assistant Secretary of the Regents of the University of the  
State of New York.

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## STATISTICS OF COLLEGIATE EDUCATION.

[The Convocation Proceedings of 1865 and 1866 being published at about the same time, Table No. V, which was prepared for the Convocation of 1866, has been included with Tables I-IV, in the Proceedings of 1865.]

TABLE No. I.

*This table shows the number of Classical and other Students, resident Graduates and Alumni, and the undergraduate representation in each College from its own State, from all other States, and from the single State of New York, in each of the several Colleges named.*

COLLEGES.	Collegiate Year.	Classical Course.	Scientific Course.	Law course.	Medical Course.	Philosophical Course.	Partial Course.	Total.	From same State.	From all other States.	From State of New York.	Resident Graduates.	Alumni.
MAINE.													
Bowdoin College.....	1864-5	118	.....	.....	69	.....	.....	187	{ Cl. 109 Med. 51 }	89	.....	.....	1,512 [1864]
Waterville College.....	1864-5	61	.....	.....	.....	.....	1	62	52	Cl. 10	.....	.....	431 [1863]
NEW HAMPSHIRE.													
Dartmouth College.....	1864-5	146	37	.....	47	.....	.....	230	{ Cl. 65 So. 13 Med. 24 }	81	8	.....	3,112 [1865]
VERMONT.													
University of Vermont.....	1863-4	37	.....	.....	64	.....	3	104	{ Cl. 33 Med. 26 Par. 3 }	38	9	.....	{ Cl. 720 Med. 238 } [1861]
Norwich University.....	1864-5	55	.....	.....	.....	.....	39	94	{ Cl. 11 Par. 11 }	44	6	.....	.....
Middlebury College.....	1864-5	65	.....	.....	.....	.....	.....	65	{ Cl. 35 Par. 35 }	28	4	.....	.....
MASSACHUSETTS.													
Harvard College.....	1864-5	385	73	125	216	.....	.....	799	{ Cl. 268 So. 52 Law 41 }	117	31	9	1,050 [1862]
									{ Med. 138 Cl. 39 }	78	8	.....	7,440 [1863]
Williams College.....	1864-5	183	.....	.....	.....	.....	4	187	{ Cl. 1 Par. 1 }	144	78	.....	.....
Amherst College.....	1864-5	212	.....	.....	.....	.....	.....	212	{ Cl. 112 Par. 100 }	100	30	.....	1,955 [1863]
Tufts College.....	1864-5	46	.....	.....	.....	5	.....	51	{ Cl. 16 Par. 2 }	30	5	.....	1,520 [1863]
College of the Holy Cross.....	1863-4	.....	.....	.....	.....	.....	.....	103	{ Cl. 2 Par. 60 }	3	1	.....	70 [1863]
										43	7	.....	.....





TABLE No. I.—(CONTINUED.)

COLLEGES.	College Year.	Classical Course.	Scientific Course.	Law Course.	Medical Course.	Philosophical Course.	Partial Course.	Total.	From same State.	From all other States.	From State of New York.	Resident Graduates.	Alumni.
<b>PENNSYLVANIA.</b>													
University of Pennsylvania.....	1864-5	105	6	65	425	.....	.....	601	Cl. 101 Sc. 6 Law 252 Med. 173	4	.....	.....	1,326 [1863]
Dickinson College.....	1864-5	90	.....	.....	.....	.....	.....	90	57	33	2	.....	988 [1864]
Jefferson College.....	1864-5	133	.....	.....	.....	.....	.....	133	94	39	1	.....	1,700 [1863]
Washington College.....	1864-5	61	.....	.....	.....	.....	.....	61	37	24	.....	.....	800 [1863]
Pennsylvania College.....	1864-5	62	.....	.....	.....	.....	4	66	59	7	.....	.....	356 [1863]
Lutheran Missionary Institute and Susquehanna Female College.....	1864-5	112	.....	.....	.....	.....	.....	112	110	2	.....	.....	5 [1863]
Franklin and Marshall College.....	1864-5	49	.....	.....	.....	.....	.....	49	41	8	.....	.....	347 [1862]
Agricultural College of Pennsylvania.....	1864-5	.....	116	.....	.....	.....	.....	116	83	33	10	1	25 [1863]
University of Lewisburgh.....	1864-5	63	.....	.....	.....	.....	.....	63	46	17	1	.....	109 [1863]
St. Vincent's College.....	1864-5	57	.....	.....	.....	.....	.....	57	21	36	3	.....	132 [1864]
Haverford College.....	1864-5	57	.....	.....	.....	.....	.....	57	21	21	1	.....	82 [1865]
Pittsburgh Female College.....	1864-5	39	53	.....	.....	.....	.....	92	90	2	.....	1	.....
Western University.....	1864-5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Allegheny College.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
<b>MICHIGAN.</b>													
Michigan University.....	1864-5	117	68	230	414	.....	94	953	Cl. 65 Sc. 16 Law 64 Med. 100 Par. 30	52 52 196 314 64	3 4 21 34 7	.....	400 [1863]
Kalamazoo College.....	1864-5	7	1	.....	.....	.....	18	26	Cl. 4 Sc. 1 Par. 17	3 1 .....	.....	.....	96 [1863]
Albion College.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hillsdale College.....	1864-5	35	34	.....	.....	.....	Fe. 87	156	Cl. 13 Sc. 24 Law 49	22 10 38	6 1 3	.....	60 [1863]

OHIO.									
Ohio University.....	67	50	.....	.....	.....	.....	117	{ Cl. 48 So. 27 }	220 [1863] 750 [1863] 70 [1863] 254 [1863] 330 [1863] 112 [1863] 269 [1864] 358 [1860] 244 [1864] 119 [1864] 24 [1863] Cl. 36 So. 20 90 [1864] 90 47 [1864] 80 [1863] 24 [1863] 66 [1863] 150 [1863] 350 [1863] Cl. 279 Law 121 Cl. 276 So. 18 162 [1864] 33 [1863]
Miami University.....	67	50	.....	.....	.....	.....	99	.....	19 23 59
Oxford Female College.....	1864-5	.....	.....	.....	.....	.....	.....	.....	.....
Franklin College.....	1864-5	.....	.....	.....	.....	.....	41	.....	.....
Western Reserve College.....	1864-5	41	.....	.....	.....	.....	68	.....	.....
Kenyon College.....	1864-5	68	.....	.....	.....	.....	.....	.....	.....
Denison University.....	1864-5	19	6	.....	.....	.....	25	{ Cl. 37 So. 15 }	4 34 1
Marietta College.....	1864-5	45	.....	.....	.....	.....	45	.....	2 9
Oberlin College.....	1864-5	112	28	.....	.....	.....	140	{ Cl. 64 So. 14 }	48 14 4
Ohio Wesleyan University.....	1864-5	119	46	.....	.....	.....	165	{ Cl. 102 So. 83 }	17 3 11
Ohio Wesleyan Female College.....	1864-5	67	71	.....	.....	.....	138	{ Cl. 59 So. 64 }	8 7
Baldwin University.....	1864-5	16	Fe. 80	.....	.....	.....	96	{ Cl. 15 So. 75 }	1 5
Mt. Union College.....	1864-5	24	133	.....	.....	.....	157	{ Cl. 18 So. 98 }	6 35
Wittenberg College.....	1864-5	63	.....	.....	.....	.....	7	{ Cl. 49 So. 14 }	14 2
Antioch College.....	1863-4	18	.....	.....	.....	.....	.....	.....	5 1
Otterbein College.....	1864-5	4	7	.....	.....	.....	.....	.....	9
Wilberforce University.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Capital University.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Urban University.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
St. Xavier's College.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mt. St. Mary's College.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wes. Female College.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
INDIANA.									
Indiana University.....	1864-5	29	50	15	.....	.....	94	{ Cl. 23 So. 31 }	6 19
.....	.....	.....	.....	.....	.....	.....	.....	{ Law 11 Cl. 4 }	.....
Hanover College.....	1864-5	40	44	.....	.....	.....	84	{ Cl. 24 So. 29 }	16 15
Wabash College.....	1864-5	33	10	.....	.....	.....	43	{ Cl. 27 So. 9 }	6 1
N. W. Christian University.....	1864-5	36	16	.....	.....	.....	80	{ Cl. 33 So. 16 Par. 23 }	3 16 5



WISCONSIN.									
University of Wisconsin.....	1864-5	19	22	.....	.....	.....	.....	.....	35 [1865]
Beloit College.....	1864-5	64	.....	.....	.....	.....	.....	.....	84 [1863]
Galesville College.....	1863-4	15	.....	.....	.....	.....	.....	.....	2 [1863]
Racine College.....	1864-5	17	.....	.....	.....	.....	.....	.....	36 [1863]
Lawrence University.....	.....	.....	.....	.....	.....	.....	.....	.....	60 .....
Wayland University.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Carroll College.....	.....	.....	.....	.....	.....	.....	.....	.....	13 [1863]
Milwaukee Female College.....	.....	.....	.....	.....	.....	.....	.....	.....	40 [1863]
Wisconsin Female College.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	5,534	1,397	727	1,524	109	398	10,200	5,810	3,515
									1,802
									19
									58,149

## EXPLANATIONS AND REMARKS.

In the foregoing table the following abbreviations are used: Cl. = Classical; So. = Scientific; Med. = Medical; Par. = Partial; Fe. = Females. The statistical facts are obtained, in most cases, from the Catalogues for the collegiate year indicated in the first column, and from lists of alumni ending with the year given in the last column.

The Catalogues of several institutions, mostly Catholic, include all the students, both academic and collegiate, in a single alphabetical list, and therefore furnish but little material for this table. The New York Colleges of this class reported to the Regents the number of collegiate students as given above.

TABLE No. II.

*Showing the number of students from the various counties of New York, in the Colleges of this and other Northern States east of the Mississippi river.*

COUNTIES.	New England Colleges.	New York Colleges.	New Jersey Colleges.	Pennsylvania Colleges.	Ohio Colleges.	Michigan Colleges.	Ind., Ill., Wis. Colleges.	Total.
Albany .....	20	23	4	1	---	1	---	49
Allegany .....	---	7	---	---	---	---	1	8
Broome .....	2	4	---	---	---	1	---	7
Cattaraugus .....	3	6	---	---	2	4	---	15
Cayuga .....	5	17	1	1	---	1	---	25
Chautauqua .....	6	10	1	---	2	1	---	20
Chemung .....	1	18	---	---	---	---	---	19
Chenango .....	3	7	---	---	1	2	---	13
Clinton .....	3	4	---	---	---	---	---	7
Columbia .....	10	8	4	---	---	---	2	24
Cortland .....	2	3	---	---	---	---	---	5
Delaware .....	3	12	---	---	1	---	2	18
Dutchess .....	12	15	2	1	---	---	---	30
Erie .....	16	15	---	2	3	---	1	37
Essex .....	7	2	---	---	---	---	---	9
Franklin .....	4	4	---	---	---	---	---	8
Fulton .....	2	9	---	---	---	---	---	11
Genesee .....	---	6	---	---	1	---	---	7
Greene .....	8	3	2	---	---	---	---	13
Hamilton .....	---	---	---	---	---	---	---	---
Herkimer .....	3	2	---	---	1	---	---	6
Jefferson .....	1	24	---	---	---	1	---	26
Kings .....	58	37	10	5	1	---	---	111
Lewis .....	3	6	---	---	---	---	---	9
Livingston .....	2	23	---	---	---	2	2	29
Madison .....	4	12	---	---	---	1	---	17
Monroe .....	7	63	1	---	---	1	---	72
Montgomery .....	2	15	---	---	---	---	---	17
New York .....	77	189	18	3	7	1	---	295
Niagara .....	3	9	---	---	---	---	---	12
Oneida .....	11	56	---	---	---	---	---	67
Onondaga .....	5	21	---	---	3	1	---	30
Ontario .....	5	42	---	---	---	---	2	49
Orange .....	8	18	8	---	---	---	---	34
Orleans .....	2	10	---	---	1	1	---	14
Oswego .....	2	9	---	---	---	2	---	13
Otsego .....	2	12	2	1	---	---	---	17

TABLE No. II.—(CONTINUED.)

COUNTIES.	New England Colleges.	New York Colleges.	New Jersey Colleges.	Pennsylvania Colleges.	Ohio Colleges.	Michigan Colleges.	Ind., Ill., Wis. Colleges.	Total.
Putnam .....	1	5						6
Queens .....	3	9		1				13
Rensselaer .....	9	13	1					23
Richmond .....	2	8						10
Rockland .....		1	1					2
St. Lawrence .....	12	20			1		1	34
Saratoga .....	5	20	1					26
Schenectady .....		29				1		30
Schoharie .....		6			1			7
Schuyler .....		3						3
Seneca .....	3	6			1			10
Steuben .....	1	12	1	1	1			16
Suffolk .....	8	5	2					15
Sullivan .....		2						2
Tioga .....	3	6						9
Tompkins .....	5	11	1					17
Ulster .....	3	5	2					10
Warren .....								
Washington .....	17	13			1	1	1	33
Wayne .....	1	14		2		1		18
Westchester .....	14	29	2					45
Wyoming .....	3	9	1		1	1		15
Yates .....	4	13					1	18
	396	960	65	18	29	24	13	1,505

## REMARK.

Students in Law and Medical Departments are not included in the above table.

TABLE No. III.

*Showing what colleges have furnished the teachers of academies in this State, so far as this fact is indicated in the last Report of the Regents; also the number of students in such colleges from the State of New York.*

COLLEGES.	NO. OF TEACHERS FROM EACH COLLEGE.		No. of stu- dents from N.Y. State.
	Principals.	Assistants.	
Waterville College, Me. ....	2	-----	-----
Bowdoin College, Me. ....	3	3	-----
Dartmouth College, N. H. ....	6	3	10
Middlebury College, Vt. ....	4	5	18
Norwich University, Vt. ....	1	-----	10
University of Vermont, ....	5	1	2
Harvard College, Mass. ....	2	3	39
Williams College, Mass. ....	10	3	79
Amherst College, Mass. ....	3	1	30
Tufts' College, Mass. ....	1	2	6
Brown University, R. I. ....	1	2	8
Yale College, Conn. ....	7	6	154
Trinity College, Conn. ....	1	1	11
Wesleyan University, Conn. ....	13	10	27
Columbia College, N. Y. ....	-----	1	172
Union College, N. Y. ....	29	21	201
Hamilton College, N. Y. ....	21	16	159
Hobart College, N. Y. ....	3	2	68
University of the City of New York. ....	-----	2	94
Madison University, N. Y. ....	11	6	42
Genesee College, N. Y. ....	8	14	88
Rochester University, N. Y. ....	5	5	87
Elmira Female College, N. Y. ....	-----	4	45
New York Free Academy. ....	1	-----	All
New York State Normal School. ....	1	33	All
Princeton College, N. J. ....	2	2	39
Rutgers' College, N. J. ....	2	1	31
Jefferson College, Pa. ....	-----	-----	1
Haverford College, Pa. ....	1	1	3
University of Pennsylvania. ....	1	2	-----
Dickinson College, Pa. ....	-----	-----	2
Alleghany College, Pa. ....	1	-----	-----
Lafayette College, Pa. ....	1	-----	-----
Western Reserve College, O. ....	1	-----	-----
Oberlin College, O. ....	-----	5	18
Antioch College. ....	-----	1	1
Michigan University. ....	-----	3	14
Oxford University, England. ....	1	-----	-----
University of Glasgow, Scotland. ....	1	-----	-----

TABLE No. IV.

*Exhibiting sundry summary results.*

	Literary and Scientific departments.	* Law and Medical departments.
Number of students in colleges of Northern States east of the Mississippi river, about	7,500	2,500
Number of students from the State of New York in colleges of this and other States, about .....	1,500	500
Number of students in New York colleges, about .....	1,500	400
Residence not shown by catalogues, about	† 175	‡ 225
From State of New York, about .....	1,000	125
From other States, about .....	325	50
Number of New York students in colleges of other States, about .....	550	100
Excess of student exportation over importa- tion, for the Empire State, about .....	225	50

	Principals.	Assistants.
Number of academy teachers in the State of New York, from New England colleges (so far as ascertained), about .....	60	40
From New York colleges, about .....	80	100
From New Jersey, Pennsylvania, Ohio and Michigan colleges .....	10	15
Totals .....	150	155

\* This column does not include the students of schools of Law and Medicine independent of the Literary Colleges.

† Catholic Colleges.

‡ University of the City of New York.



*TABLE No. V, showing the requirements for admission to the several Colleges of the State of New York, and to certain Colleges of other States.*

COLLEGES.		AGE AND ENGLISH BRANCHES.				
	AGE.	ARITHMETIC.	ENGLISH GRAMMAR.	MODERN GEOGRAPHY.	ANCIENT GEOG.	HISTORY.
Columbia College,.....	.....	* †	* †	* †	* †	.....
Union College,.....	16 years	Davies', University †	Thorough preparation	.....	.....	.....
Hamilton College,.....	14 years	* †	* †	* †	* †	United States
Hobart College,.....	.....	* †	* †	* †	.....	* †
University of City of N. Y.,	.....	* †	* †	* †	.....	.....
Madison University,.....	14 years	Higher Arithmetic †	Syntax, comp. study of	.....	.....	United States
St. John's College,.....	.....	* †	classical authors, &c.	* †	.....	U. S. and Ancient
Genesee College,.....	.....	* †	* †	* †	.....	.....
University of Rochester,...	14 years	* †	* †	* †	.....	Willson's Outlines
Elmira Female College,....	.....	Robinson's Higher †	Greene's Analysis,	* †	Classical & biblical	American
St. Lawrence University,...	.....	* †	Parsing.	.....	.....	.....
College of St. Francis Xavier	.....	* †	* †	.....	.....	United States
Vassar Female College,....	15 years	* †	* †	* †	.....	†
Manhattan College,.....	.....	Mental and Practical	* †	* †	.....	Elementary
St. Stephen's College,.....	15 years	.....	.....	.....	.....	.....
Harvard College,.....	.....	Chase's Com. School	.....	Mitchell's †	Mitchell's †	.....
Amherst College,.....	14 years	* †	* †	.....	* †	Smith's Greece,
Williams' College,.....	14 years	* †	Including Prosody	* †	.....	Worcester's Rome
Yale College,.....	.....	Thomson's Higher †	Analysis †	.....	.....	.....
Oberlin College,.....	14 years	* †	Entire	.....	.....	Weber's
University of Michigan,....	14 years	*- †	.....	General theory, Eu- rope, U. S.	* †	.....

\* Examination required. † Amount not specifically stated.

TABLE No. V.—(CONTINUED.)

COLLEGES.	LATIN ELEMENTS.				
	Grammar.	Reader.	Prosody.	Prose Composition.	Roman Antiquities.
Columbia College,.....	* †	.....	* *	.....	.....
Union College,.....	* †	.....	* †	Arnold, 12 chapters	.....
Hamilton College,.....	.....	.....	* †	Arnold, 12 chapters	* †
Hobart College,.....	* †	.....	* †	.....	.....
University of City of N. Y.,	.....	.....	.....	.....	.....
Madison University,.....	* †	.....	.....	.....	.....
S. John's College,.....	Elements, syntax, idioms	Phædrus' Tables	* †	Richards, †	Baird, †
Genesee College,.....	.....	* †	.....	Arnold, 12 chapters	.....
University of Rochester,.....	* †	.....	.....	.....	.....
Elmira Female College,.....	* †	* †	.....	* †	.....
St. Lawrence University,.....	* †	.....	.....	.....	.....
College of St. Francis Xavier,	.....	.....	.....	.....	.....
Vassar Female College,...	Andrews, with Syntax	Elogeæ Caesarinæ	.....	.....	.....
Manhattan College,.....	* †	Exercises	.....	.....	.....
St. Stephen's College,.....	* †	* †	Andrews & Stoddard	* †	.....
Harvard College,.....	Andrews and Stoddard	.....	.....	.....	.....
Amherst College,.....	* †	.....	* †	Arnold, 10 chapters	.....
Williams' College,.....	* †	.....	* †	Arnold, 12 chapters	.....
Yale College,.....	Andrews and Stoddard, Zumpt or Harkness	.....	.....	Arnold, 12 chapters	.....
Oberlin College,.....	Harkness	* †	.....	* †	.....
University of Michigan,.....	* †	.....	* †	Arnold, 44 exercises.	.....

\* Examination required. † Amount not specifically stated.

